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GLEANINGS

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FROM

ASTOR LENOX AND
TILDEN FOUNDATIONS.

THEODORE PARKER'S WORKS,

WITH ADDITIONS.

REMARKS ABOUT JESUS.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

BALTIMORE:
JOHN P. DES FORGES.
1872.

THE NEW YORK
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ASTOR, LENOX AND
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GLEANINGS

FROM

THEODORE PARKER'S WORKS, WITH ADDITIONS.

REMARKS ABOUT JESUS.

JESUS said, The hour cometh and now is when the true worshipper shall worship in spirit and in truth!

This was the victory of the soul; a Man of the highest type. Blessed be God that so much manliness has been lived out, and stands there yet a lasting monument to mark how high the tides of divine life have risen in the human world. It bids us take courage, and be glad, for what Man has done, he may do; yea more.

Here was one among the greatest souls of the sons of men; a Man of genius for religion. Eighteen centuries have passed since the tide of humanity rose so high in Jesus.

But no excellence of aim, no sublimity of achievement could screen Him from distress

and suffering. The fate of all was His — despised and rejected of men; misunderstood. But the stoned prophet is not without his reward. The balance of God is even.

Yet there were men who heard the precious word. Truth never yet fell dead in the streets; it has such affinity with the soul of man, the seed, however broadcast, will catch somewhere and produce its hundred-fold. Some kept His sayings and pondered them in his heart. Others heard Him gladly. But doubtless there was many a tear-stained face that brightened like fires new stirred as truth spoke out of Jesus' lips. His words swayed the multitude as pendant vines swing in the summer wind. No doubt, on the other hand, Rabbi Kozeb Ben Shatan when he heard of this eloquent Nazarene and His Sermon on the Mount, said to his disciples in private at Jerusalem: This new doctrine will not injure us, prudent and educated men; we know that men may worship as well out of the temple as in it; a burnt offering is nothing; the ritual of no value; the Sabbath like any other day.

We know that the priesthood is a human affair, originated and managed like other human affairs.

We may confess all this to ourselves, but what is the use of telling of it? The people wished to be deceived; let them. It is true that the law and the prophets are well summed up in one word, Love God and Man. But never let us sanction the saying; it would ruin the seed of Abraham, keep back the kingdom of God, and destroy our usefulness.

Thus went it at Jerusalem. The teaching of Jesus was "blasphemy," the new prophet an "Infidel," "beside himself," had "a devil."

But at Galilee things took a shape somewhat different; one which blind guides could not foresee. The common people, not knowing the law, counted Him a prophet come up from the dead, and heard Him gladly. Yes; thousands of men, and women also, with hearts in their bosoms, gathered in the field, and pressed about Him in the city and the desert place, forgetful of hunger and thirst, and were fed to the full with His words, so deep and yet so plain a child could understand them; He gave increased vibrations to heart-strings which God had from the first placed in all.

We cannot tell, no man can tell the feelings which the large, free doctrines of such humane religion awakened when so elo-

quently poured forth from the lips of Jesus. There must have been many a Simeon waiting for the consolation; many a Mary longing for the better part; many a soul in cabins and cottages and stately dwellings that caught glimpses of the same truth as God's light shone through some crevice which piety made in that wall, prejudice and superstition had built up betwixt man and God. There must have been men sick of forms which had lost their meaning; pained with the open secret of sacerdotal hypocrisy, hungering and thirsting after the truth, yet whom error, and prejudice, and priestcraft had blinded so that they dared not think as men, nor look on the sunlight God shed upon the mind.

Ten weak men may chain down a giant; but no combination of errors can make a truth or put it down; no army of the ignorant equals one man who has the Word of Life.

It is sometimes feared that Christ's teaching, His advocacy of natural religion, His doctrine of love to God and love to man, is in danger; that its days are numbered. Of the Christianity of the churches, no doubt it is true. That child of many fathers cannot

die too soon. It cumpers the ground. The errors which Jesus taught will also fall and die. But absolute religion, absolute morality cannot perish; never till love, goodness, devotion, faith, reason fail from the heart of man; never till God melts away and vanishes, and nothing takes the place of the all in all.

Religion can no more be separated from the race than thought and feeling; nor absolute religion die out more than wisdom perish from among men. Man's words, thoughts, churches, fail and pass off like clouds from the sky that leave no track behind. But God's Word can never change.

It shines perennial like the stars. Its testimony is in man's heart. None can outgrow it; none destroy.

Every weapon learning could snatch from the arsenals of the past, or science devise anew, or pride, and cruelty, and wit invent, has been used by mistaken men to destroy this fabric. Not a stone has fallen from the heavenly arch of real religion; not a loophole been found where a shot could enter. But alas, vain doctrines, follies, absurdities, without count, have been piled against the temple of God, marring its beauteous shape. That religion continues to live, spite of the tra-

ditions, fables, doctrines wrapped about it — is proof enough of its truth.

Reason never warred against love of God and Man, never with the absolute religion, but always with that of the churches. There is much destructive work still to be done, which scoffers will attempt, if wise religious men withhold the medicative hand.

Can man destroy absolute religion? He cannot with all the arts and armies of the world destroy the pigment that colors an emmet's eye. He may obscure the truth to his own mind. But it shines forever unchanged. So boys, of a summer's day, throw dust above their heads to blind the sun; they only hide it from their blinded eyes. But, be it remembered, this is the religion of the heart, implanted there by God from the first — and not the theology of the churches — which shall endure forever.

GLEANINGS

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THEODORE PARKER'S WORKS,

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CHRIST HAD NO CREED.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

BALTIMORE:

JOHN P. DES FORGES

1872.

GLEANNINGS.

IN the Christianity of Christ, there is no creed essential, unless it be that lofty desire to become perfect as God; no form essential, but love to man and love to God. In a word, a divine life on the earth is the all in all with the Christianity of Christ. This and this only was the Kingdom of God, and eternal life. Now the Church, as keeper of God's Kingdom, bids you assent to arbitrary creeds of its own device, and bow the knee to its forms. Thus the Christianity of the Church, as it is set forth at this day, insults the soul, and belittles a man in its attempts to bless him.

Christianity in our day is made a letter, and not a life; an occasional affair of the understanding, not the daily business of the heart; not the ideal of Christ, the measure of a perfect man, not even the ideal of the Apostles and early Christians. In our pulpits

we hear but little of the great doctrines of Jesus; the worth of the soul; the value of the present moment; the brotherhood of all men, and their equality before God; the necessity of obeying that perfect law God has written on the soul; the consequences which follow necessarily from disobeying, and the blessed results for now and forever, that arise from obedience, and the all-importance of a divine life; the presence of God *now* in faithful hearts; the inspiration of good men; the Kingdom of God on the earth—these form not the substance of the Church's preaching. Still less are they applied to life, and the duties which come of them shown and enforced. The Church is quick to discover and denounce the smallest deviation from the belief of dark ages.

Alas! what men call Christianity, and adore as the best thing they see, has been degraded; so that if men should be all that the pulpit commonly demands of them, they would by no means be Christians.

It may be set down as quite certain that if Jesus could return from the other world, and bring that same boldness of inquiry which he brought to Judea; that same love of living

truth, and scorn of dead letters; could he speak as he then spoke, and live again as he lived before,—he would be called an infidel by the Church; be abused in our newspapers, for such is our wont, and only not stoned in the streets, because that is not our way of treating such men as tell us the truth.

Such is the Christianity of the Church in our times. It does not look *forward*, but *backward*. It does not ask truth at first hand from God; seeks not to lead men directly to Him, through divine life.

The Church enslaves men to the Bible; makes it the soul's master, not its servant; forgetting that the Bible, like the Sabbath, was made for man, not man for the Bible. It makes man the less and the Bible the greater. Christ said, Search the Scriptures; the Apostle recommended them as profitable reading; the Church says, Believe the Scriptures, if not with the consent of Reason and Conscience, why without that consent or **a**gainst it. It rejects all attempts to humanize the Bible, and separate its fictions from its facts; and would fain wash its hands in the heart's blood of those who strip the robe of human art, ignorance, or folly, from the

celestial form of divine truth. It trusts the imperfect Scripture of the Word, more than the Word itself, writ by God's finger on the living heart. "Where the spirit of the Lord is, there is liberty," says the Apostle. But where the Spirit of the Church is, there is slavery. It would make all men think the same thoughts; feel the same feelings; worship by the same form.

The influence of real Christianity, or the religion advocated by Christ, is to disenthral the man; to restore him to his nature, until he obeys Conscience, Reason, and Religion, and is made free by that obedience. It gives him the largest liberty of the Sons of God, so that as faith in truth becomes deeper, the man is greater and more divine. But now those pious souls who accept the Church's Christianity are, in the main, crushed and degraded by their faith. They dwindle daily in the Church's keeping. Their worship is not Faith, but Fear; and Bondage is written legibly on their forehead, like the mark set upon Cain. They resemble the dwarfed creed they accept. Their mind is encrusted with unintelligible dogmas. Conscience cannot speak its mother tongue to them; Reason

does not utter its oracles ; nor Love cast out fear. Alas ! the Church speaks not to the hearty and strong ; and the little and the weak, who accept its doctrines, become weaker and less thereby. It makes Christianity a Belief, not a Life. It takes religion out of the world, and shuts it up in old books, whence, from time to time, on Sabbaths, and fast-days, and feast-days, it seeks to evoke the divine spirit, as the Witch of Endor is fabled to have called up Samuel from the dead. It never tells you, Be faithful to the spirit God has given. Peter and Paul saw not all things, and have not absorbed the Godhead.

Where shall we find a savage nation on the wide world that has, on the whole, been blessed by its intercourse with Christians ? Where one that has not, most manifestly, been polluted and cursed by the Christian foot ? Let this question be asked from Siberia to Patagonia, from the ninth century to the nineteenth ; let it be put to the nations we defraud of their spices and their furs, leaving them in return our Religion and our Sin ; let it be asked of the red man whose bones we have broken to fragments, and

trodden into bloody mire on the very spot where his mother bore him; let it be asked of the black man, torn by our cupidity from his native soil, whose sweat, exacted by Christian stripes, fattens our fields of cotton and corn, and brims the wine cup of national wealth; whose chained hands are held vainly up as his spirit strives to God, with great, overmastering prayers for vengeance, and seem to clutch at the volleyed thunders of just, but terrible retribution, pendent over our heads. Let it be asked of all these, and who dares stay to hear the reply, and learn what report of our Christianity goes up to God? Religion does not possess us as the sun possesses the violets, giving them warmth, and fragrance, and color and beauty. It does not lead to a divine character. Religion has become chiefly, and with the well clad mass of men, a matter of convention, and they write Christian with their name as they write "Mr." because it is respectable; their fathers did so before them. Thus to be Christian comes to nothing.

Religion should be "a thousand voiced psalm," from the heart of man to man's God, who is the original of Goodness, Truth, and Beauty, and is revealed in all that is good.

true, and beautiful. But Christianity is amongst us, in general, but a compliance with custom; a prudential calculation; a matter of expediency.

The mass of men care little for Christianity; it does not come into their soul; does not show itself in their housekeeping and trading; it does not shine out of the windows of morning and evening, and speak to them at every turn.

True religion is a crown of life at all times; man's choicest privilege; his highest possession; the chain that sweetly links him to heaven. If good for anything, it is good to live by. It is a small thing to profess Christianity when one is about to die; a devil could do that; but to live divine is man's work.

Who among men who rely upon the theology of the day for happiness, trusts Conscience as he trusts his eye or ear for instruction?

If he would, man cannot live all to this world. If not religious, he will be superstitious. If he worship not the true God, he will have his idols.

We cannot always be false to Religion. It is the deepest want of man. Satisfy all others, we soon learn that we cannot live by

bread only, for as an ancient has said, "it is not the growing of fruits that nourisheth man, but thy Word, which preserveth them that put their trust in God the Father of all men." Without the divine life we are portionless, bereft of strength; without the living consciousness of God, we are orphans, left to the bleakness of the world.

But our paper must end. The Christianity of the Church is a very poor thing; it is not bread, and it is not drink. The Christianity of society is still worse; it is bitter in the mouth and poison in the blood. Still men are hungering and thirsting, though not always knowingly, after the true bread of life. Why shall we perish with hunger? In our Father's house is enough and to spare.

The Christianity of Christ, or the religion of the heart and conscience is high and noble as ever. The religion of Reason, of the Soul, the Word of God, is still strong and flame-like, as when first written in the heart of man by God.

Conscience has not left us. Faith and hope still abide; and love never fails. The Comforter is with us. Let us then build on these. Use good words when we can find them, in

the church or out of it. Learn to reverence what is highest ; above all, learn to live, to make Religion daily work, and our common life. All days shall then be the Lord's day ; our homes, the House of God, and our labor, the ritual of Religion. Our service shall be worship, not idolatry. The burthens of the Bible shall not overlay and crush us, its wisdom shall make us strong, and its piety enchant us. We shall find the Kingdom of Heaven and enjoy it now, not waiting till death ferries us over to the other world. We shall then repose beside the rock of ages, smitten by divine hands, and drink the pure water of life as it flows from the Eternal, to make earth green and glad. We shall serve no longer a bond-slave to tradition, but like Jesus, serving and knowing God directly, with no mediator intervening, become one with Him. Is not this worth a man's wish ; worth his prayers ; worth his work ; to seek the ever living God the Father of all. Not having this, we seem but bubbles,—bubbles on an ocean, shoreless and without bottom. But with it we are men, immortal souls, heirs of God, and joint heirs with Christ.

GLEANINGS

Condensed from Parker's Works.

IMMORTALITY IS A FACT OF MAN'S NATURE.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

BALTIMORE:
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1872.

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CONDENSED FROM PARKER'S WORKS.

IMMORTALITY is a fact of man's nature ; so it is a part of the universe, just as the sun is a fact in the heavens and a part of the universe. Both are writings from God's hand ; each therefore a revelation from Him, and of Him ; only not miraculous, but natural, regular, normal.

Immortality is what philosophers call an ontological fact ; it belongs essentially to the being of man, just as the eye is a physiological fact and belongs to the body of man : it is written in human nature ; written there so plain that the rudest nations have not failed to find it.

What is thus in man is writ there of God, who writes not to mislead. To suppose that this universal desire has no corresponding gratification, is to represent Him, not as the father of all, but as only a deceiver. I feel the longing after immortality, a desire essential to my

nature, deep as the foundation of my being ; I find the same desire in all men.

I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me. Can the Almighty deceive His children ?

There are some things so true that nothing can make them plainer, or more plainly true. I think it is so with this doctrine, and therefore, for myself, ask no argument.

With my views of man, of God, of the relation between the two, I want no proof, satisfied with my own consciousness of immortality. The idea of immortality, like the idea of God, in a certain sense, is born in us ; and fast as we come to consciousness of ourselves we come to consciousness of God, and of ourselves as immortal. The higher we advance in wisdom, goodness, piety, the larger place do God and immortality hold in our experience and inward life. I think that is the regular and natural process of a man's development.

The human race believes in immortality not as a thing given by miraculous revelation, not as a matter proven by science, not as a thing of tradition resting on some man's authority, but believes it instinctively, not knowing and not asking why or how ; believes it as a fact of consciousness.

The general sentiment of the human race in a matter like this is of the greatest importance. The opinion of mankind, so far as we know, has not changed on this point for four thousand years. Since the dawn of history, man's belief in immortality has continually been developing and getting deeper fixed.

All men desire to be immortal. This desire is instinctive, natural, universal. In God's world such a desire implies the satisfaction thereof equally natural and universal. It cannot be that God has given man this universal desire of immortality, this belief in it, and yet made it all a mockery. Man loves truth, tells it, rests only in it; how much more God, who is the trueness of truth. Bodily senses imply their objects—the eye light, the ear sound; the touch, the taste, the smell, things relative thereto. Spiritual senses likewise foretell their object, are silent prophecies of endless life. The love of justice, beauty, truth, of man and God, points to realities unseen as yet. We are ever hungering after noblest things, and what we feed on makes us hunger more. The senses are satisfied, but the soul never.

Here on earth, everything in its place and time matures. It is so with our body; that under proper conditions becomes mature. But

man's spiritual nature is not fully grown ; never gets mature here. Take the best man and the greatest—all his faculties are not developed, fully grown and matured. He is not complete in the qualities of a man ; nay, often half his qualities lie all unused. Shall we conclude these are never to obtain development and do their work ?

The analogy of nature tells us that man, the new-born plant, is but removed by death to another soil where he shall ever be advancing in the knowledge and appreciation of God's wondrous ways to perfection.

Another argument is drawn from the nature of God. He, as the infinite, the unconditioned, the absolute, is all powerful, all wise, all good. Therefore He must wish the best of all possible things ; must know the best of all possible things ; must will the best of all possible things, and so bring it to pass. Life is a possible thing ; eternal life is possible. Neither implies a contradiction ; yes, to me they seem necessary, more than possible. Now, then, as life, serene and happy life, is better than non-existence, so immortality is better than perpetual death. God must know that, wish that, will that, and so bring that about. Man, therefore, must be immortal.

This argument is brief indeed, but I see not how it can be withstood. Yet I beg you to understand that I do not rest immortality on any reasoning of mine, but on reason itself; not on these logical arguments, but on man's consciousness, and the instinctive belief which is common to the human race. I believed my immortality before I proved it; believed it just as strongly then as now. Nay, could some doubter rise, and to my thinking vanquish all these arguments, I should still hold fast my native faith, nor fear the doubter's arms. The simple consciousness of men is stronger than all forms of proof, and complete without them.

The belief in immortality is one thing; the special form thereof, the definite notion of the future life, another, and quite different. The popular doctrine in our churches I think is this: That this body which we lay in the dust shall one day be raised again, the living soul joined on anew, and both together live the eternal life.

I know men refer this, as many other things no better, to Jesus. I find no satisfactory evidence that he taught the resurrection of the body; there is some evidence that he did not.

In Christ's time in Judea there were the Pharisees, who taught the resurrection of the flesh and its reunion with the soul; the Essenes,

who taught the immortality of the soul, but rejected the resurrection of the body. Paul was a Pharisee, and in his letters taught the resurrection of the dead, the belief of the Pharisees. From him it has come down to us, and in the creed of many churches it is still written, "I believe in the resurrection of the flesh." Many doubted this in early times, but the Council of Nice declared all men accursed who dared to doubt the resurrection of the flesh. I mention this as absurd and impossible, because it is still, I fear, the popular belief, and lest some should confound the doctrine of immortality with this tenet of the Pharisees. Let it be remembered the immortality of the soul is one thing, the resurrection of the body another and quite different.

What is this future life? What can we know of it besides its existence? It is kindly hid from us, as are the incidents of our future life here.

What we can know in detail is cautiously to be inferred from the nature of man and the nature of God. I will modestly set down what seems to me.

It must be a conscious state. Man is by his nature conscious; yes, self-conscious. He is progressive in his self-consciousness. I cannot

think a removal out of the body destroys this consciousness; rather that it enhances and intensifies this. Yet consciousness in the next life must differ as much from consciousness here as the ripe peach differs from the blossom, or the bud, or the bark, or the earthly materials out of which it grew. The child is no limit to the man, nor my consciousness now to what I may be, must be hereafter.

It must be a social state. Our nature is social, our joys social. For our progress here, our happiness, we depend on one another.

Must it not be so there? It must be an advance upon our nature and condition here. All the analogy of nature teaches that. Things advance from small to great, from base to beautiful. The girl grows into a woman; the bud swells into the blossom, that into the fruit. How much more must it be so in the other life.

What form our conscious, social, and increased activity shall take we know not. We know of that no more than before our birth we knew of this world, of sight, smell, hearing, taste, and touch, or the things which they reveal. We are not born into that world, have not its senses yet. This we know, that the same God, all powerful, all wise, all good, rules there and then, as here and now. Who cannot trust Him to do

right and best for all? For my own part, I feel no wish to know how or where, or what I shall be hereafter. I know it will be right for my truest welfare; for the good of all. I am satisfied with this trust. Yet the next life must be a state of retribution.

I know the sufferings of bad men here, the wrong they do their nature, and what comes of that wrong. I think that suffering is the best part of sin, the medicine to heal it with.

What men suffer here from their wrong-doing is its natural consequence; but all that suffering is a mercy, designed to make them better. Everything in this world is adapted to promote the welfare of God's creatures. Must it not be so in the next? How many men seem wicked from one point of view who are not so from their own; how many become infamous through no fault of theirs—the victims of circumstances, born into crime, of low and corrupt parents, whom former circumstances made corrupt. Here they suffer from the tyranny of appetites they never were taught to subdue; they have not the joy of a cultivated mind. The children of the wild Indian are capable of the same cultivation as children here, yet they are savages. Is it always to be so? Is God to be partial in granting the favors of another life? I cannot

believe it. I doubt not that many a soul rises up from the dungeon and the gallows, yes, from dens of infamy amongst men, clean and beautiful before God. Christ, says the Gospel, assured the penitent thief of sharing heaven with him.

I cannot think the future world is to be feared, even by the worst of men. Doubtless justice is there to be done; that may seem stern and severe. But remember, God's justice is not like a man's: it is not vengeance, but mercy; not poison, but medicine. To me it seems tuition more than chastisement. God is not the Jailor of the Universe, but the Shepherd of the people; not the Hangman of mankind, but their Physician; yes, our Father. I cannot fear Him as I fear men. I cannot fail to love. I abhor sin, I loathe and nauseate thereat; most of all at my own. I can plead for others and extenuate their guilt, perhaps they for mine; not I for my own. I know God's justice will overtake me, giving me what I have paid for. But I do not, cannot fear it. I know His justice is love; that if I suffer, it is for my everlasting joy. I think this is a natural state of mind. I do not find that men ever dread the future life, or turn pale on their death-bed at thought of God's vengeance, except when a priesthood has frightened them to that. The world's literature, which is the

world's confession, proves what I say. In Greece, in classic days, when there was no caste of priests, the belief in immortality was current and strong. But in all her varied literature, I do not remember a man dying, yet afraid of God's vengeance. The rude Indian of our native land did not fear to meet the Great Spirit face to face. I have sat by the bedside of wicked men, and while death was dealing with my brother, I have watched the tide slowly ebbing from the shore, but I have known no one afraid to go. Say what we will, there is nothing stronger and deeper in men than confidence in God, a solemn trust that He will do us good. Even the worst man thinks God his Father; and is He not? Tell me not of God's vengeance, punishing men for His own glory! There is no such thing. Talk not to me of endless hell, where men must suffer for suffering's sake, be damned for an eternity of woe. I tell you there is no such thing, nor can there ever be. Does not even the hireling shepherd, when a single lamb has gone astray, leave the ninety and nine safe in their fold, go forth some stormy night and seek the wanderer, rejoicing to bring home the lost one on his shoulders? And shall God forget His child, His frailest or most stubborn child; leave him in endless misery, a prey

to insatiate sin, that grim, bloodthirsty wolf prowling about the human fold? I tell you no; not God. Why, this eccentric earth forsakes the sun awhile, careering fast and far away, but that attractive power prevails at length, and the returning globe comes rounding home again. Does a mortal mother desert her son, wicked, corrupt, and loathsome though he be? If so, the wiser world cries Shame! But she does not. When her child becomes loathsome and hateful to the world, drunk with wickedness, and when the wicked world puts him away out of its sight, strangling him to death, that mother forgets not her child. She had his earliest kiss from lips all innocent of coming ill, and she will have his last. Yes, she will press his cold and stiffened form to her own bosom; the bosom that bore and fed the innocent babe yearns yet with mortal longing for the murdered murderer. Infamous to the world, his very dust is sacred dust to her. She braves the world's reproach, buries her son, piously hoping that as their lives once mingled, so their ashes shall. The world, cruel and forgetful oft, honors the mother in its deepest heart. Do you tell me that culprit's mother loves her son more than God can love him? Then go and worship her. I know that when father and mother both forsake me in the

extremity of my sin, I know my God loves on. Oh yes, ye sons of men, Indian and Greek, ye are right to trust your God. Do priests and their churches say No? — bid them go and be silent for ever. No grain of dust gets lost from off this dusty globe; and shall God lose a man from off this sphere of souls? Believe it not.

I know that suffering follows sin, lasting long as the sin. I thank God it is so; that God's own angel stands there to warn back the erring Balaams wandering towards woe. But God, who sends the rain, the dew, the sun, on me as on a better man, will at last, I doubt it not, make us all pure, all just, all good, and so at last all happy. This follows from the nature of God himself, for the All-good must wish the welfare of His child; the All-wise know how to achieve that welfare; the All-powerful bring it to pass. Tell me He wishes not the eternal welfare of all men: then I say, That is not the God of the universe. I own not that as God. Nay, I tell you it is not God you speak of, but some heathen fancy smoking up from your un-human heart. I would ask the worst of mothers, Did you forsake your child because he went astray and mocked your word? "Oh no," she says; "he was but a child, he knew no better, and I led him right, corrected him for

his good, not mine." Are we not all children before God ; the wisest, oldest, wickedest, God's child ? I am sure He will never forsake me, how wicked soever I become. I know that He is love ; love too that never fails. I expect to suffer for each conscious, wilful wrong ; I wish, I hope, I long to suffer for it. I am wronged if I do not ; what I do not outgrow, live over and forget here, I hope to expiate there. I fear a sin ; not to outgrow a sin.

GLEANINGS

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THOUGHTS ON LABOR.

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THOUGHTS ON LABOR.

GOD has so beautifully woven together the web of life, with its warp of fate and its woof of free-will, that in addition to the result of a man's duty when faithfully done, there is a satisfaction and recompense in the very discharge thereof. In a rational state of things, duty and delight travel the same road, sometimes hand in hand. Labor has an agreeable end in the result we gain; but the means also are agreeable, for there are pleasures in the work itself. These unexpected compensations, the gratuities and stray gifts of Heaven, are scattered abundantly in life. Thus the kindness of our friends, the love of our children, is of itself worth a thousand times all the pains we take

on their account. Labor, in like manner, has a reflective action, and gives the working man a blessing over and above the natural result which he looked for. The duty of labor is written on a man's body; in the stout muscle of the arm and the delicate machinery of the hand. That it is congenial to our nature, appears from the alacrity with which children apply themselves to it, and find pleasure in the work itself without regard to its use.

The young duck does not more naturally betake itself to the water than the boy to the work which goes on around him.

Yet there are some who count labor a curse and a punishment. They regard the necessity of work as the greatest evil brought on us by the "Fall;" as a curse that will cling to our last sand.

Many submit to this yoke, and toil and save in hope to leave their posterity out of the reach of this primitive curse!

Others, still more foolish, regard it as a disgrace. Young men,—the children of honest parents, who, living by their manly and toil-hardened hands, bear up the burthen of the world on their shoulders, and eat with thankful hearts their daily bread, won in the

sweat of their face,—are ashamed of their fathers' occupation. These men, after they have wiped off the dirt and soot of their early life, sometimes become arrant coxcombs, and standing like the heads of Hermes without hands, having only a mouth, make faces at such as continue to serve the State by plain handiwork.

It were to be wished that this notion of labor being disgraceful was confined to vain young men and giddy maidens of idle habits and weak heads, for then it would be looked upon as one of the diseases of early life which we know must come, and rejoice when our young friends have happily passed through it.

Many men look on the ability to be idle as the most desirable and honorable ability. They glory in being the mouth that consumes, not the hand that works. Yet one would suppose a man of useless hands and idle head, in the midst of God's world where each thing works for all, in the midst of the toil and sweat of the human race, must needs make an apology for his sloth, and would ask pardon for violating the common law and withdrawing his neck from the general yoke of humanity.

This notion that labor is disgraceful conflicts as sharply with our political institutions as it does with common-sense and the law God has writ on man. An old author, centuries before Christ, was so far enlightened on this point as to see the true dignity of manual work, and to say, "God is well pleased with honest works; he suffers the laboring man, who ploughs the earth by night and day, to call his life most noble."

Manual labor is a blessing and a dignity. But to state the case on its least favorable issue, admit it were both a disgrace and a curse, would a true man desire to escape it for himself and leave the curse to fall on other men? Certainly not. The generous soldier fronts death and charges in the cannon's mouth; it is the coward who lingers behind.

If labor were hateful, as the proud would have us believe, then they who bear its burthens, and feed and clothe the human race, and fetch and carry for them, should be honored as those have always been who defend society in war. If it be glorious, as the world fancies, to repel a human foe, how much more is he to be honored as those have always been who defend society in war.

If it be glorious, as the world fancies, to repel a human foe, how much more is he to be honored who stands up when Want comes upon us like an armed man, and puts him to rout! One would fancy the world was mad when it bowed in reverence to those who by superior cunning possessed themselves of the earnings of others.

Now, manual labor, though an unavoidable duty, though designed as a blessing, and naturally both a pleasure and a dignity, is often abused, till by its terrible excess it becomes really a punishment and a curse. It is only a proper amount of work that is a blessing.

In a rational and natural state of society—that is, one in which every man went forward towards the true end he was designed to reach; towards perfection in wisdom, virtue, affection and religion,—labor would never interfere with the culture of what is best in each man. His daily business would be a school to aid in developing the whole man, body and soul, because he would then do what nature fitted him to do. Then his business would be really his calling. The diversity of gifts is quite equal to the diversity of work to be done. There is some one thing which each man can do with pleasure,

peculiarly well if this was acted upon. Then all men would labor, each at his proper vocation, and an excellent farmer would not be spoiled to make a poor lawyer, a blundering physician, or a preacher who puts the world asleep. Then a small body of men would not be pampered in indolence, to grow up in gouty worthlessness and die of inertia; nor would the large part of men be worn down as now by excessive toil before half their life is spent. They would not be so severely tasked as to have no time to read, think and converse. He would then have leisure to cultivate his mind and heart no less than to do the world's work.

In labor, as in all things beside, moderation is the law. If a man transgresses and becomes intemperate in his work, and does nothing but toil with the hand, he must suffer. We educate and improve only the faculties we employ, and cultivate most what we use the oftenest. As society advances in refinement, more labor is needed to supply its demands; for houses, food, apparel, and other things must be refined and luxurious.

It requires more work, therefore, to fill the mouth and clothe the back than in simpler times. To aggravate the difficulty, some

escape from their share of this labor by superior intelligence, shrewdness, and cunning; others by fraud and lies. So their share of the common burthen, thus increased, must be borne by other hands. Natural wants are few; but to artificial desires there is no end. When each man must pay the natural price, and so earn what he gets, the hands stop the mouth, and the soreness of the toil corrects the excess of desire; and if it do not, none has cause of complaint, for the man's desire is allayed by his own work.

Man was sent into this world to use his best faculties in the best way, and thus reach the high end of a man.

Each animal lives up to the measure of his organization, and with very rare exceptions becomes perfect after his kind; the greater part of men are debased and belittled, shortened of half their days and half their excellence, so that you are surprised to find a man well educated whose whole life is hard work. Thus what is the exception in nature, through our perversity becomes the rule with man. Every blackbird is a blackbird just as God designs; but how many men are only bodies? If a man is placed in such circumstances that he can

use only his hands, they only become broad and strong. If no pains be taken to obtain dominion over the flesh, the man loses his birthright, and dies a victim to the sin of society. No doubt there are men, born under the worst of circumstances, who have redeemed themselves from them, and obtained an excellence of intellectual growth which is worthy of wonder; but these are exceptions to the general rule — men gifted at birth with a power almost superhuman. It is not from exceptions we are to frame the law.

A certain amount of labor must be performed in order that society be fed and clothed, warmed and comforted, relieved when sick and buried when dead. If this is wisely distributed, if each performs his just portion, the burthen is slight and crushes no one. Here, as elsewhere, the closer we keep to nature, the safer we are. It is not under the burthens of nature that society groans; but the work of caprice, of ostentation, of contemptible vanity, of luxury which is never satisfied,—these oppress the world. If these latter are given up, and each performs what is due from him, and strives to diminish the general burthen and not add to it, then no man is oppressed; there is time

enough for each man to cultivate what is noblest in him, and be all that his nature allows. It is doubtless right that one man should use the service of another, but only when both parties are benefitted by the relation.

He who heals the body deserves a compensation at the hands of whomsoever he serves.

His fellow-man may do for him what otherwise he ought to do for himself. Thus is he repaid, and is at liberty to devote the undivided energy of his genius to the work. But on what ground an idle man, who does nothing for society, or an active man whose work is wholly selfish, can use the services of others, and call them to feed and comfort him, who repays no equivalent in kind, it yet remains for reason to discover.

The law of nature is, that work and the enjoyment of that work go together. Thus God has given each animal the power of self-help, and all necessary organs. The same robin builds the nest and lives in it. Each lion has claws and teeth, and kills his own meat. Every beaver has prudence and plastic skill, and so builds for himself. In those classes of animals where there is a division

of labor, one brings the wax, another builds the comb, and a third collects the honey, but each one is at work. The drones are expelled when they work no more. Even the ruler of the colony is the most active member of the state, and really the mother of the whole people. She is only "happy as a king" because she does the most work. Hence she has a divine right to her eminent station. She never eats the bread of sin. She is Queen of the Workers. Here each labors for the good of all, and not solely for his own benefit. Still less is any one an injury to the others. In nature, those animals that cannot work are provided for by love. Thus the young lion is fed by the parent, and the old stork by its children. Were a full-grown lion so foolish that he would not hunt, the result is plain — he must starve. Now this is a foreshadowing of man's estate. God has given ten fingers for every two lips. Each is to use the ability he has for himself and for others. Who, that is able, will not return to society, with his head or his hand, an equivalent for what it received? Only the sluggard and the robber. These two, the drones and pirates of society, represent a large class. It is the plain duty of each, so

far as he is able, to render an equivalent for what he receives, and thus to work for the good of all; but each in his own way.

If one cannot work through weakness, or infancy, or age, or sickness, — love works for him, and he too is fed. If one will not work, though he can — the law of nature should have its effect. He ought to starve. If one insist simply upon getting into his hands the earnings of others, and adding nothing to the common stock, he is a robber, and should properly meet with the contempt and the stout resistance of society. There is in the whole world but a certain amount of value, out of which each one is to have a subsistence while here; for we are all but life-tenants of the earth, which we hold in common. We brought nothing into it; we carry nothing out of it. No man, therefore, has a natural right to any more than he earns or can use. He who adds anything to the common stock and inheritance of the next age, though it be but a sheaf of wheat or cocoon of silk he has produced, a napkin or a brown loaf he has made, is a benefactor to his race, so far as that goes. But he who gets into his hands, by force, cunning, or deceit, more than he earns, does thereby force

his fellow-mortal to accept less than his true share. So far as that goes, he is a curse to mankind.

The world has always been partial to its oppressors. Many men fancy themselves an ornament to the world whose presence in it is a disgrace and a burthen to the ground they stand on. The man who does nothing for the race, but sits at his ease and fares daintily, because wealth has fallen into his hands, is a burthen to the world. He may be a polished gentleman, a scholar, the master of elegant accomplishments, but so long as he takes no pains to work for man, with his head or his hands, what claim has he to respect, or even a subsistence? The rough-handed woman who, with a salt-fish and a basket of vegetables, provides substantial food for a dozen working-men, and washes their apparel, and makes them comfortable and happy, is a blessing to the land, though she have no education, while this fop with his culture and wealth is a curse.

The productive classes of the world are those who bless it by their work or their thought. He who invents a machine does no less a service than he who toils all day with his hands. Thus the inventors of the

plough, the loom, and the ship, were deservedly placed amongst those whom society was to honor. But they also who teach men moral and religious truth; who give them dominion over the world; instruct them to think, to live together in peace, to love one another, and pass good lives enlightened by wisdom, charmed by goodness, and enchanted by religion; they who build up a loftier population, making man more manly, are the greatest benefactors of the world. They speak to the deepest wants of the soul, and give men the water of life and the true bread from heaven.

Now the remedy for the hard service that is laid upon the human race consists partly in lessening the number of unproductive classes, and increasing the workers and thinkers, as well as in giving up the work of ostentation and folly and sin. It has been asserted on high authority that if all men and women capable of work would toil diligently but two hours out of the twenty-four, the work of the world would be done, and all would be as comfortably fed and clothed, as well educated and housed, and provided for in general, as they now are, even admitting they all went to sleep the other twenty-two

hours of the day and night. If this were done, we should hear nothing of the sickness of sedentary and rich men. Exercise for the sake of health would be heard of no more. One class would not be crushed by hard work, nor another oppressed by indolence, and condemned, in order to resist the just vengeance nature takes on them, to consume nauseous drugs, and resort to artificial and hateful methods to preserve a life that is not worth the keeping because it is useless and ignominious.

Now men may work at the least three or four times this necessary amount each day, and yet find their labor a pastime, a dignity, and a blessing, and find likewise abundant opportunity for study, for social intercourse and recreation.

Then if a man's calling were to think and write, he would not injure the world by even excessive devotion to his favorite pursuit, for the general burthen would still be slight.

Another remedy is this — the mind does the body's work. The head saves the hands. It invents machines, which, doing the work of many hands, will at last set free a large portion of human time from slavery to the elements. The brute forces of nature lie

waiting man's command, and ready to serve him. At the voice of genius the river consents to turn his wheel, and weave and spin for the antipodes. The mine sends him iron vassals, to toil in cold and heat. Fire and water embrace at his bidding, and a new servant is born which will fetch and carry at his command, will face down all the storms of the Atlantic, will forge anchors and spin gossamer threads, and run of errands up and down the continent with men and women on his back. This last child of science, though yet a stripling and in leading strings, is already a stout giant; but the use of machinery has hitherto been but a trifling boon in comparison with what it may be.

When a vast amount of time, many hours in the day, may be set free from toil, it may be spent in study, social improvement, the pursuit of a favorite art, and leave room for amusement also.

One cannot but think, in view of the suffering there is in the world, that most of it is the fault of some one; that God, who made men's bodies, is no bankrupt, and does not pay off a penny of satisfaction for a pound of want, but has made enough and to spare for all his creatures, if they will use it wisely.

The world no doubt grows better ; comfort is increased from age to age. What is a luxury in one generation, scarce attainable by the wealthy, becomes at last the possession of most men. Solomon with all his wealth had no carpet on his chamber floor, no glass in his windows, no shirt to his back.

It is common to censure some one class of men, the rich or the educated, the manufacturers, the merchants, or the politicians, for example — as if the sin rested solely with them, while it belongs to society at large. But the world yet waits for some one to heal these dreadful evils, by devising some new remedy, or applying the old.

God orders all things wisely. Perhaps it is best that man should toil on some centuries more before the race becomes of age, and capable of receiving its birthright. Every wrong must at last be righted ; and he who has borne the burthen of society in this ephemeral life, and tasted none of its rewards, and he also who has eaten its loaves and fishes and yet earned nothing, will no doubt find an equivalent at last in the scales of divine justice. Doubtless the time will come when labor will be a pleasant pastime ; when

all men shall eat bread in the sweat of their face, and yet find leisure to cultivate what is best and divinest in their souls, to a degree we do not dream of as yet.

Things never will come to their proper level so long as thought with the head, and work with the hands, are considered incompatible: never till all men follow the calling they are best fitted for by nature.

Now, the best education and the highest culture, in a rational state of society, does not seem inconsistent with a life of hard work. It is not a figure of speech, but a plain fact, that a man is educated by his trade, or daily calling. Indirectly, labor ministers to the wise man intellectual, moral, and spiritual instruction, just as it gives him directly his daily bread. Under its legitimate influence, the frame acquires its due proportions and proper strength. To speak more particularly, the work of a farmer, for example, is a school of mental discipline. He must watch the elements; must understand the nature of the soil he tills, the character and habits of the plants he rears, the character and disposition of each animal that serves him as a living instrument. Each day makes large claims on him for know-

ledge and sound judgment. He is to apply good sense to the soil. Now, these demands tend to foster the habit of observing and judging justly, to increase thought and elevate the man.

The same may be said of almost all trades. The humblest business may thus develop the noblest power of thinking. So a trade may be to the man, in some measure, what a school and the college are to the scholar. The wise man learns more from his corn and cattle than the stupid pedant from all the folios of the Vatican.

The habit of thinking, thus acquired, is of more value than the greatest number of thoughts learned by rote and labelled for use.

Morality, likewise, is taught by a trade. The man must have dealings with his fellows. The afflicted call for his sympathy, the oppressed for his aid. Vice solicits his rebuke, and virtue claims his commendation. If he buys and sells, he is presented with opportunities to defraud. He may conceal a fault in his work and thus deceive his employer. So an appeal is continually made to his sense of right. If faithful, he learns justice. It is only by this exposure to temp-

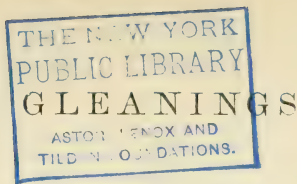
tation, that virtue can be acquired. It is in the water that men learn to swim. The man who toils for a principle, ennobles himself by the act.

Still further, labor has a religious use. It has been well said, "an undevout astronomer is mad." But an undevout farmer, sailor, or mechanic is equally mad, for the duties of each afford a school for his devotion. In respect to this influence, the farmer seems to stand on the very top of the world. The laws of nature are at work for him. For him the sun shines and the rain falls. The earth grows warm to receive his seed. The dews moisten it; the blade springs up and grows he knows not how, while all the stars come forth to keep watch over his rising corn. There is no second cause between him and the Soul of all. Everything he looks on, from the earliest flowers of spring to the austere grandeurs of a winter's sky at night, is the work of God's hand. The great process of growth and decay, change and reproduction, are perpetually before him. Day and night, serenity and storm, visit and bless him as they move. Nature's great works are done for no one in special; yet each man receives as much of the needed rain and the

needed heat as if all rain and all heat were designed for his use alone. He labors, but it is not only the fruit of his labor that he eats. No; God's exhaustless Providence works for him, works with him. His laws warm and water the fields, replenishing the earth. Thus the husbandman whose eye is open, walks always in the temple of God. He sees the divine goodness and wisdom in the growth of a flower or a tree; in the nice adjustment of an insect's supplies to its demands; in the perfect contentment found everywhere in nature — for you shall search all day for a melancholy fly, yet never find one. The influence of all these things on an active and instructive mind is ennobling. The man seeks daily bread for the body, and gets the bread of life for the soul. Like his corn and his trees, his heart and mind are cultivated by his toil.

In the lowliest calling he may win the loftiest result, as you may see the stars from the deepest valley as well as from the top of Chimborazo. It is in a great measure at a man's own option, whether his work shall be to him a blessing or a curse.

[*Condensed from Theodore Parker's Works.*]



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A MAN IS TO BE EDUCATED BECAUSE HE IS A MAN.

SELECTED, PREPARED AND PUBLISHED

BY

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GLEANINGS

CONDENSED FROM PARKER'S WORKS.

A MAN is to be educated because he is a man, and has faculties and capabilities which God sent him into this world to develop and mature.

The education of classes of men is, no doubt, a good thing, as a single loaf is something in a famished household. But the education of all born of woman is a plain duty. If reason teaches anything, it is this. If religion teaches anything, it is that men serve God with their mind, heart, and soul, and this, of course, demands an education of mind, heart, and soul; not only in lawyers, physicians, and clergymen, but in all the sons and daughters of Adam. Men are to seek this for themselves: the public is to provide it, not because a man is to fill this or that station and so needs the culture, but

because he is a man, and claims the right under the great charter whereby God created him an immortal soul.

Now, it is true that we have here and there an instructed man, all his faculties awake and active, a man master of himself, and thus attaining his birthright — “dominion over all flesh.” But still the greater part of men, and women even, are ignorant. The mark they aim at is low. It is not a maxim generally admitted, or often acted upon, that this world is a school; that man is in it not merely to eat and drink and vote and get gain or honors, as many seem to fancy, but that he is here, and to do all these things for the sake of growing up to the measure of a complete man, or at least to aim thereat.

The difference between the scholar, with his accomplishment and skill, and the boor, who is almost an animal, is, one has had a better education than the other. At birth they were equally of the kingdom of heaven. The same humanity burns in all hearts, the same soul ebbs and flows in all that are born of woman. The peculiarity of each man — slight and almost imperceptible when measured by his whole nature — and the particu-

lar circumstances to which he is exposed, make all this difference between savage and civilised. Some five-and-twenty centuries ago our ancestors, in the wilds of Europe, were quite as ignorant, cruel, and savage as these men of New Zealand, and we have become what we are only through the influence of culture and education which ages have produced and matured. No doubt there are some in this, as in all civilised countries, who are still but little above barbarians, and are only slight gainers through the civilisation of their brethren; but it is time the foremost turned round to look after their straggling brothers. If education through schools, books, and all the institutions of society were neglected all over the earth for a single generation, the whole race would fall back into a savage state. But if the culture of one single generation could be enhanced, the spiritual welfare of mankind would also be enhanced to the end of time.

It must appear plain to all who will think, that after providing for the support and comfort of the body — which must be the basis of all spiritual operations — the great work of the men and women now on earth is to educate themselves and the next generation

of men and women rising up to take their place. All things which do not tend, directly or indirectly, to one of these two ends—the physical or the spiritual development of man—are worse than worthless. We are sent into the world that we might accomplish this work of education. The world without harmonises most beautifully with the craving spirit within. If a man start with the requisite outfit, and use diligently the means before him, all the callings of life—the vicissitudes that checker our days, the trials we are in, the crosses we carry, our hopes and our fears, our foes and our friends, our disappointment and success—are all guides and instructors to help us on, be our condition what it may.

Now, it may be laid down as a rule that will stand the test of rigid scrutiny, that all men are to be educated to the greatest possible extent; that education is to be regarded as an end valuable for itself, and not simply as a means valuable because conducive to some other end; and, also, that the whole community owes each individual in it the best education his nature and the circumstances of the public will allow.

But in opposition to this rule demanding

the education of all, it may be said — as it always has been — by the educated themselves, that there must be an educated class, it is true; but from the imperfection of man, the necessity of the case, and the very nature of things, there must be an ignorant class also; that the hard work necessary for the comfortable subsistence of man in society renders it indispensable that seven-eighths of men should continue in almost hopeless ignorance.

No doubt, under any possible circumstances, there will always be a great difference in the attainments and powers of men, for this difference originates in the difference of endowments God bestows: no education can prevent this. But is there any argument to show that the laboring men cannot attain as good an education as the mass of lawyers and clergymen now possess?

One great argument in support of the common notion that the majority of the human family must always be ignorant, is drawn from history. Men appeal to this authority, and quote precedents in great numbers, to show it has always been so and so must always be. But it does not follow the future must be just like the past, for hitherto no

two ages have been just alike. God does not repeat Himself, so to say, nor make two ages or two men just alike. The history of past times does indeed show that the mass of men have always been ignorant, and oppressed likewise. But few men in America think this a sound argument to justify oppression. Is it stronger for ignorance? Let us look more carefully at this same history which shows that there always has been an ignorant class: perhaps it has other things likewise. It shows a progress in man's condition, almost perpetual, from the first beginnings of history down to the present day. Within a very few centuries there was no man in England who could read and write except the clergy, and very few of that class. No doubt it was then a popular maxim with bishops and prebends that men of each other class, from the cobbler to the courtier, were so engaged in their peculiar craft they could not be taught to read and write. The maxim, no doubt, was believed. Yet agriculture and the arts came into the land; one by one, as time passed by, men came up from the nobles, the gentry; the people learned to read and write, and that to good purpose, and laboring men are now begin-

ning to thrive on what has been branded as poison.

Experience daily shows us men who, never relaxing their shoulders from the burthen of manly toil, yet attain an education of mind better than that of the most cultivated Englishman seven centuries ago. No man need dogmatize in this matter: few will venture to prophesy. But reasoning from history, and the gradual progress it reveals, are we to suppose the world will stop with us? Is it too much to hope that, in our free, wealthy land, the time will come when that excellence of education, that masterly accomplishment of mind which we think now is attainable only by four or five men out of thousands, shall become so common that he will be laughed at or pitied who has it not? Certainly, the expectation of this result is not so visionary as that of our present state would have appeared a single century ago. A man cannot filch it, as coin, from his neighbors, nor inherit it from his fathers; for David had never a good son, nor Solomon a wise one. It must be won, each man toiling for himself. But many are born of the ignorant and the poor: they see not how to gain this pearl for themselves.

We have attained physical comfort to such a degree that the average duration of human life with us is many times greater than in Italy, the most civilised of States, sixteen centuries ago — physical comfort with philanthropists they never dreamed of in their gayest visions. We have attained, also, a measure of political and civil freedom to which the fairest States of antiquity, whether in Greece, Egypt, or Judea, were all strangers ; civil freedom which neither the Roman nor Athenian sage deemed possible in his ideal State. Is it, then, too much to hope — reasoning from the past — that, when the exhaustless energies of the American mind are turned to this subject, we shall go further still, and, under these more favorable circumstances, rear up a noble population, where all shall be not only well fed, but well instructed also ? where all classes, rich and poor, if they wish, may obtain the fairest culture of all their powers, and men be free in fact as well as in name ? As we look back there is much in the retrospect to wound and make us bleed. But what then ? What is not behind is before us. A future to be worked for and won is better than a past to be only remembered.

If we look at the analogies of nature, all is full of encouragement. Each want is provided for at the table God spreads for His many children. Every sparrow in the fields has "scope and verge enough," and a chance to be all its organization will allow. Can it be, then, that man—of more value than many sparrows, of greater worth than the whole external—must of necessity have no chance to be all his nature will allow, but that seven-eighths of the human family are doomed to be "cabined, cribbed, confined," kept on short allowance of everything but hard work, with no chance to obtain manhood? The old maxim that he who works with the hand can do little else, is a foul libel on nature and nature's God. It came from a state of things false to its very bottom. Pity we had not left it there. We are all gifted with vast faculties, which we are sent into this world to mature; and if there is any occupation in life which precludes a man from the harmonious development of all his faculties, that occupation is false before reason and religion, and the sooner it ends the better.

We all know there are certain things which society owes to each man in it. Among

them are a defence from violence ; justice in matters between man and man ; a supply of comforts for the body when the man is unable to acquire them for himself ; remuneration for what society takes away. Our policy, equally wise and humane, attempts to provide them for the humblest child that is born amongst us, and in almost every case these four things are actually provided. But there is one more excellent gift which society owes to each : that is, a chance to obtain the best education the man's nature will allow and the community afford.

To what end shall we protect a man's body from war and midnight violence ; to what end give him justice in the court-house, repay him for what society takes to itself ; to what end protect him from cold and hunger and nakedness and want, if he is left in ignorance, with no opportunity to improve in head, or heart, or soul ? If this opportunity be not given, the man might, as it were, bring an action before heaven's high chancery, and say : " I was a stranger and ye took me not in ; naked and ye clothed me not. Ignorant, ye would not instruct me. Weak and unarmed, ye put me in the forefront of the battle, where my utter ruin was

unavoidable. I had strong passions, which ye did not give me religion to charm down. I waxed wicked, and was scarred all over with the leprosy of sin, but ye took no pity on me. I hungered and thirsted after the bread of life, not knowing my need: ye gave me a stone — the walls of a goal; and I died, ignominious and unpitied, the victim of society, not its foe.”

Here in Baltimore it seems generally admitted the State owes each man the opportunity to begin an education of himself. This notion has erected the fair and beautiful fabric of our free schools — the cradle of freedom, the hope of the poor, the nursery of that spirit which upholds all that is good. But as yet only a beginning is made. We are still on short allowance of wisdom and cultivation: not a gill of water a day for each man. Our system of popular education, even where it is most perfect, is not yet in harmony with the great American idea which has fought our battles with the elements, built up our institutions, and made us a great people.

There will always be men whom nothing can keep uneducated — men like Franklin and Bowditch, who can break down every

obstacle; men gifted with such tenacity of resolution, such vigor, thought, such power of self-control, they live on difficulties, and seem strongest when fed most abundantly with that rugged fare; men that go forth strong as the sun and as lonely, nor brook to take assistance from the world of men. For such no provision is needed. They fight their own battles, for they are born fully armed, terrible from their very beginning. To them difficulty is nothing. Poverty makes them watchful. Shut out from books and teachers, they have instructors in the birds and beasts and whole Vatican libraries in the trees and stones. They fear no discouragement. They go on the errand God sent them, trusting in Him to bless the gift He gave. They beat the mountain of difficulty into dust, and get the gem it could not hide from an eye piercing as Argus. But these men are rare, exceptions to the rule, strong souls in much-enduring flesh.

Others, of greater merit perhaps, but less ruggedness of spirit, less vigor of body, who cannot live with no sympathy but the silent eloquence of nature and God's rare visitations of the inner man, require the aid of some institutions to take them up where

common schools let them fall, and bear them on till they can walk alone.

To have a perfect people, said pagan Plato, we must have perfect institutions ; which means, in plain English, to enable laboring men and women to obtain a good education, we must have some institution to go further than our common schools.

But this great subject of public education as yet excites but little interest among us. The talk made about it by a few wise and good men proves only that we have it not. It is only lost goods that men cry in the streets. We acknowledge that we have no scholars to match the learned clerks of other lands, where old institutions and the abundant leisure of the wealthy have trained men to accomplishment and skill we never reach. We boast — and with reason — of the superior education of the great mass of men and women with us.

Certain it is that learning is more marked for its diffusion in the mass than its accumulation in the individual. It is with it as with bread in a besieged city: each person gets a mouthful but no one a full meal. This, no doubt, is better than it would be for many to perish with hunger while a few had enough

and to spare. Some other countries are worse off in this particular than ourselves. We can only boast of building poorly on the foundation our fathers laid — laid so nobly in their toil and want and war.

Now, in all countries the mass of men must work : in our land they must work and rule likewise. Some method must, therefore, be found to educate this mass, or it is plain our free institutions must go to the ground ; for ignorance and freedom cannot exist together more than fire and water in the same vessel.

The American mind has never yet been applied in earnest to this great work as to commerce, and clearing land, building factories and railroads. We do not yet realize the necessity of educating all men. Accordingly, men destined for the “learned” professions, as they are called, hasten through the preparatory studies thereof and come half educated to the work. The laboring man starts with a very small capital of knowledge or mental skill, and then thinks he has no time for anything but work — never reads a book which has thought in it ; never attempts to make his trade teach him ; “getting and spending, he lays waste his

powers." Children are hurried from the common school just as they begin to learn, and thus half its benefits are lost.

The old rule, that "what is gained in time is lost in power," is quite as true in education as in mechanics, as our experience is teaching us at great cost. Since the advantages of the common school are not fully enjoyed, many whose voices might be heard do not see the necessity of a higher series of free schools—at least one in a county. But besides this lack of mental capital with which laboring men set out in life, there is another evil, and even greater, which comes of the mechanical and material tendency of our countrymen at this time. They ask a result which they can see and handle; and since wisdom and all manly excellence are not marketable nor visible commodities, they say they have no time for mental culture. A young mechanic coming into one of our large country towns, and devoting all the spare time he could snatch from labor or sleep to hard study, was asked by an older companion: "What do you want to be?" supposing he wished to be a constable, or a captain, or a member of the "great and gen-

eral court," it may be. The answer was, "I wish to be a man."

Many laboring men now feel compelled to toil all of the week-days with such severity that no time is left for thought and meditation — the processes of mental growth — and their discipline of mind is not perfect enough to enable them to pursue this process while about their manual work. Hence the evil yearly becomes worse, as some men fear, and the working-man finds his time for study abridged more and more.

But even now, even late in life, much may be done if men gather up the fragments of time. The blessed Sabbath—in spite of the superstitious abuse thereof, the most valuable relic the stream of time has brought us—in half a century allows more than seven solid years redeemed from toil. There are the long nights of winter; the frequent periods when inclement weather forbids labor in the fields. All of these, taken together, afford a golden opportunity to him who, having previous instruction, has resolution to employ it well. Books too, those "ships of thought" that sail majestic on through time and space, bear their rich

treasure down to old and young, landing them upon every shore. Their magic influence reaches all who will open their arms. The blessing they bring may quicken the laborer's mind and place him where he did not stand before. The thought of others stirs his thought. His lamp is lit at some great thinker's urn, and glitters with perennial glow. Toil demands his hands: it leaves his thought fetterless and free.

To the instructed man his trade is a study; the tools of his craft are books; his farm a gospel, eloquent in its sublime silence; his cattle and corn his teachers; the stars his guides to virtue and to God; and every mute and every living thing, by shore or sea, a heaven-sent prophet to refine his mind and heart. He is in harmony with nature, and his education goes on with the earth and the hours.

The education which our people need, apart from strength and skill in their peculiar craft, consists in culture of mind, of the moral and the religious nature. What God has joined can never safely be put asunder. Without the aid of practised moral principle, what mental education can guide the man? Without the comfort and encourage-

ment of religion, what soul, however well endowed with intellectual and moral accomplishments, can stand amid the ceaseless wash of contending doubts, passions, interests, and fears? All partial education is false. Such as would cultivate the mind alone soon fail of the end. The ship spreads wide her canvas, but has neither ballast nor helm. It has been said the education of the laboring class is safe neither for the nation nor the class; and if only the understanding is cultivated, there is a shadow of truth somewhere about the remark. An educated knave or pirate is, no doubt, more dangerous than a knave or pirate not educated. It appears, in some countries, that crime increases with education. This fact has caused the foes of the human race to shout long and loud, and the noise of their shouting comes over the Atlantic to alarm us. The result could have been foreseen when the education was intellectual chiefly. But even then great crimes against the human person become rare.

Still the grand rule holds good, that intellectual education alone is fearfully insufficient. Let the whole nature of man be developed. Educate only the moral nature,

men are negatively virtuous, as a dead man will neither lie nor steal. They who seek only religious education soon degenerate into bigots, and become the slaves of superstition, the tools of designing and crafty men, as both ancient and recent history assures us. Man only is manlike, and able to realize the idea for which he was made, when he unfolds all of his powers — mind, heart, and soul; thinks, feels, and worships as reason, conscience, and religion demand; thus uniting in himself the three great ideas of the true, the good, and the holy, which make up the sum of beauty, the altogether beautiful of mortal life.

Who shall say the dream of men now regarded as visionary shall not one day become a reality blessed and beautiful?

These men represent the hope and the benevolence there is in man. If they are right, the truths of reason are not a whim; aspiration after perfection is more than a dream; religion not a lie, but the eternal truth the All-seeing has writ for His children's welfare; God not a tyrant, but the Father of all. The sooner these men are on their feet and about their work to im-

prove mankind, the better for themselves and the world. They may take counsel of their hopes always, of their fears never.

But there are difficulties in the way of education, as in all ways but that to destruction. There is no panacea to educate the race in a moment and with no trouble. It is slow work, the old way of each man toiling for himself with labor and self-denial and many prayers; the religious way of the strong helping the weak, thinking for them, and aiding them to think for themselves. Some children can scramble up the mountain alone, but others the parents must carry in their arms.

The way is for wise men to think and toil, and toil and think, remembering that "Zeno and Chrysippus did greater things," says Seneca, "in their studies than if they had led armies, borne offices, or given laws, which indeed they did, not to one city alone, but to all mankind." There are great difficulties to be overcome, as M. Pastoret, a French judge, has said respecting improvements in the law: "We have also to encounter mediocrity, which knows nothing but its old routine; always ready to load with reproaches such as have the courage to raise

their thoughts and observations above the level to which itself is condemned. 'These are innovators,' it exclaims. 'This is an innovation,' say the reproducers of old ideas, with a smile of contempt. Every project of reform is in their eyes the result of ignorance or insanity, and the most compassionate it is who condescend to accuse you of what they call the bewilderment of your understanding. 'They think themselves wiser than their fathers,' says one; and with that the matter seems decided."

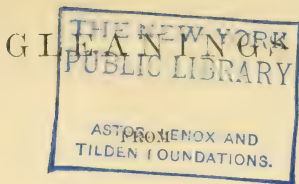
Still the chief obstacle is found in the low, material aims of our countrymen, which make them willing to toil eight, ten, twelve, sixteen, even eighteen hours of the day for the body, and not one for the mind; in the popular notion that he who works with the hand can do nothing else. No doubt it is hard work to overcome these difficulties, slow work to get round them. But there are many encouragements for the work: our freedom from war; the abundance of physical comfort in our land; the restless activity of the American mind, which requires only right direction; in the facility with which books are printed and circulated; in the free schools, which have already done so vast

and beautiful a work; in the free spirit of our institutions, which have hitherto made us victorious everywhere; but above all, in that religion which was first revealed to broad-spread humanity, which has nothing to fear but everything to hope from knowledge wide-spread among the people, and which only attains its growth and ripens its fruit when all are instructed, mind, heart, and soul. With such encouragement who will venture to despair?

These three things are the general end of society, and indispensable to the purpose of life. To attain them there must be a certain amount of individual variety of action, a certain amount of social unity of action; and the two must be to a certain degree balanced into equilibrium. The larger the amount of individual variety and social unity of action, the more complete the equilibrium of the two, the more completely is the purpose of individual and social life accomplished and attained: the atom is not sacrificed to the mass nor the mass to the atom; the individual gains from being a citizen, the citizen from his individuality; all are the better for each, and each for all.

As I come to individual self-consciousness, I give utterance to these natural laws, or my notion of them in certain rules of conduct which I make for myself. I say, "This will I do, for it is right; that will I not do, for it is wrong." These are my personal resolutions, personal statutes. I make them in my high act of prayer, and in my common life seek to conform thereto. When I rise higher, in another act of prayer which has a greater experience for its basis, and so represents more life, I shall revise the old rules of conduct and make new ones that are better. The rules of conduct derive all their objective and real value from their conformity to my notions of the law of God. The only thing which makes it right, and an individual moral duty, for me to keep my resolutions, is that they themselves are right, or I believe them so. Now, as I see they are wrong, or think I see it, I shall revise or change them for better. Accordingly, I revise them many times in my life; now by a gradual change, the process of peaceful development; now by a sudden change, under conviction of sin, in penitence for the past and great concern of mind for the future, by the process of personal revolution. But these

rules of conduct are always provisional — my ladder for climbing up to the purposes of individual life. I will throw them away as soon as I can get better. They are amenable subjectively to my notion of right, and objectively to right itself, to conscience and to God.



THEODORE PARKER'S WORKS,

WITH ADDITIONS.

NATURAL RELIGION, ATHEISM, AND POPULAR THEOLOGY.

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GLEANINGS

FROM

THEODORE PARKER'S WORKS, WITH ADDITIONS.

NATURAL RELIGION, ATHEISM, AND POPULAR THEOLOGY.

FROM the beginning of human history there has been a progressive development of all the higher faculties of man; of the religious powers which connect man with God, as well as of the other faculties which connect man with the material universe and men with one another. There has been a progress in piety, in morality, and in the theories of these two. Of course, then, there has been a progress in the visible results of this development of the religious faculties. The progress appears in the rise, decline, and disappearance of various views pertaining to religion: this is necessarily the result of progress.

In general there is nothing sudden or abrupt about this: the whole change takes

place silently and slowly, with no crisis of revolution; but insensibly, little by little, the boy's religion passes away and the man's religion takes its place. A nation improves in its religion as in its agriculture, its manufactures, its commerce, and its modes of travelling; and the improvement is not by a leap, which Nature abhors, but by a gradual sliding upwards, almost insensible. It has been so with the human race.

Individuals may pause or even retrograde for a time, but mankind never stops. The soul of the human race constantly unfolds; it does not pause. Like the stars in their courses, without haste and without rest it goes ever on. There is a continual and silent change taking place at this day, and it must forever take place. It is not possible for the human race to stand still in its religious development, no more than for the matter of the earth to cease to attract the moon and be itself attracted thereby.

The development of mankind in matters pertaining to the sentiment of religion, the idea of religion, the practice of religion, has gone on a great deal more rapidly since increased collision of mind with mind through the medium of the printing-press. The

change which is now taking place in the religious world, the change in the sentiments of religion, the ideas of religion and the actions of religion among the masses, is greater by far than at any former age.

This progress has been influenced very much by the genius of certain great men, some of them remarkable for feelings of piety, some for ideas of philosophy, some for actions of philanthropy. Some individuals lag behind the mass of mankind in this work of progress, others press forward, and a general balance is had.

Jesus summed up religion in these two things, namely, in piety, the love of God and morality, the keeping of the laws of God, and especially in keeping the law which commands us to love our brother as ourselves.

I do not mean to say that I think Jesus had a complete and analytic comprehension of all which is included in his own words, or that he was the first who uttered them, nor that he did not demand other things inconsistent therewith; only that he made love to God and man the chief thing in his religious teaching. I make a distinction between his theology and his religion. His theology

seems to have had many Jewish notions in it, wholly untenable in our day, though commonly accepted by wise men in his. It was in his religion and his forcible mode of proclaiming it that he surpassed his age.

No man is so great as mankind. If the great genius at first is so far before his brothers as to be incomprehensible, by-and-bye they overtake him, pass by him, and go still further on, till they become incomprehensible to the man who stands where the genius once stood. Every great genius for religion will add new facts to the world's experience of religion, just as much since the death of Jesus as before his time. The road is easier after a saint has trod it; and no saint travels the whole length thereof. Yet the destiny of each human being is everlasting progress in the realization of that good, that happiness, that glory which God has prepared for all. Now let us see what popular theology teaches in relation to the destiny of man.

There is one great scheme of doctrines called "Christian Theology." It contains some things held in common with every other system of theology that has ever been; they are the generic element of the popular

theology. Then it contains likewise other things peculiar to itself, which do not belong to any other form of religion; these are the specific element of the popular theology.

Some of these doctrines, called Christian, were old at the time of Jesus; some were new at that time: some of these latter were, doubtless, added by Jesus himself, others by his followers; a great many have been added since that age, taken from the transient caprice of men.

Take an example of the doctrines since formed out of the transient caprice, and then regarded as Christian.

First it was declared that the "immaculate conception," the supernatural birth of Jesus, should be a doctrine of the Church. This has become fixed in the Church, and there has been no sect, for sixteen hundred years at least, venturing to deny it.

All sects affirm the supernatural birth of Jesus—that he had no human father; or are supposed to affirm it, stoutly enough denouncing such as doubt or deny it.

Then men went further and affirmed the supernatural birth of Mary, the mother of Jesus; and after twelve or thirteen hundred years, that became a doctrine fixed in the

Catholic Church, which had two "immaculate conceptions." But at the Reformation the Protestant Churches rejected this latter doctrine with all their might, staving it off with both hands, thinking it as great an error to believe the supernatural birth of the mother as to doubt that of the son.

Men did not stop there; they went further, and presently declared the supernatural birth of the mother of Mary to be an essential doctrine, and they called that mother Anna. That idea is now in the process of fixation; it is getting formulated, to use a philosophical phrase—that is to say, it has been accepted by a portion of the Catholic Church; and some of the leaders are now insisting that it shall become a fixed doctrine, a point of Catholic theology which all are to believe or "perish everlastingly."

This process of doctrinization by caprice may go on; there is no reason it should stop here. By-and-bye it may be said that the grandmother, the great-grandmother, and the great-great-grandmother were all born supernaturally. There is no historical evidence that Jesus of Nazareth ever believed himself supernaturally born, or his mother supernaturally born.

After the death of Jesus there was a great development of theological doctrines quite foreign to him, as any one may see who will read the Book of Revelation.

Popular theology has very great defects as a scheme of the universe, and it teaches great errors. God is represented as finite and imperfect. It is not said so in words; nevertheless it is so.

In terms, religious writers very rarely speak of God as malignant, but they continually represent Him so in act.

If you study the popular theology as a whole, you will find that it regards God as eminently malignant, though it does not say so in plain words.

In the popular theology God the Father is the grimmest object in the universe; not loving, and not lovely. In the New Testament, in the Gospels of Matthew, Mark, and Luke, there are some dreadful qualities ascribed to God which belonged to the Hebrew conception of Jehovah.

The popular theology in the dreadful qualities assigned to God has gone a great way beyond the first three Gospels and the Book of Revelation.

It has taken the dark things and made

them blacker with notions derived from other sources.

It is commonly said there are only three persons in the Deity. But there is really a fourth person in the popular idea of God in the Christian theology, to wit, the Devil; for the Devil is really the fourth person of the popular Godhead in the Christian Churches; only he is not so named and confessed. The belief in the Devil is almost universal in Christendom.

No Christian sect has ever denied his existence; they cannot while they believe in the "infallibility of the Scriptures." "The Devil is the implacable enemy of the human race, and especially of believers, whom he desires to devour." He is represented as absolutely evil, without any good in him.

Well, now, this absolutely evil Devil, if there were such a being, must have come from God, who is the only Creator; and of course, therefore, is as much a part of God's work and design as the Eternal Son.

God, therefore, must have made the Devil absolutely evil, because He wanted to make the Devil absolutely evil. The Devil must be "the implacable enemy of the human race," with this extraordinary appetite for

“believers,” because God wished him to be so.

God, therefore, is responsible for the Devil; and the character of absolute evil which is in the Devil must have been in God first.

The power assigned to the Devil, and the influence over men commonly attributed to him, is much greater since the creation than that of all the three other persons put together; and so the Devil is really, therefore, the most effective person of the popular Godhead, only not so confessed. There is no mistake in this reasoning, strange as it may seem. It takes all these four persons to make up and represent the popular theological notion of God.

Then God as a whole is represented as angry with mankind as a whole. There is on the one side an offended God, and on the other an offending human race. God the Father is angry with mankind; God the Son and God the Holy Ghost are both angry with mankind; and the Devil, “the implacable enemy of the human race,” as a roaring lion walks about seeking whom he may devour, “especially believers.”

But there are a few whom the Devil will not be able to devour, who will be saved,

whom the Holy Ghost will inspire, whom the Son will ransom and the Father bless. These are only the smallest fraction of mankind, and the Devil gets all the rest, so that really, according to the practical teaching of this theology, the Devil, the unacknowledged person of the Godhead, is, after all, stronger than God the Father, God the Son, and God the Holy Ghost all united.

To speak of the Deity as a unit, God is represented as not working by law, that is by a constant mode of operation, in the most important cases, but by miracle. So God and the universe are not completely at one, but He acts in it by miracle, that is, by an irregular and capricious mode of operation, reversing its laws; for example, in the Flood, in the storms and earthquakes of the material world, in the creation of woman, the birth of Jesus, the inspiration of the prophets and apostles. All these are theologically represented as results of the spasmodic action of God, now a spasm of wrath, then of love.

The authors of the popular theology had no conception of a uniformity of force, no conception of a universal law, whereby God works in the world of matter and of spirit; in short, no conception of the infinite God.

So theologians make two forms of operations in the universe. One is the "work of Nature," by means of law, a constant mode of the operation of a constant force; the other is the "work of Grace," by means of miracles, inconstant modes of the operation of an inconstant force.

The doctrine concerning man is no better. Man is represented after this wise: he was so made by God and furnished with such surroundings that as soon as he tried to go alone he "fell from a state of innocence into a state of sin," and has transmitted "original sin to all his posterity."

Men are born with a sinful nature; and if not totally depraved, they are so nearly so that the fraction of goodness is infinitesimal and not worth estimating. Sin does not consist in sinning, but in being born of Adam after the fall; for his offence wrought an attainder in the souls of all his children forever. Man of himself, it is said, has no power to find out moral or religious truth, and to secure his own religious or moral welfare.

All things which God made work well except human nature; and that worked so badly that it fell as soon as it was put

together. God must start anew, and so He destroys all, except eight persons. But so bad is human nature, the new family behave no better : they must be cast aside ; and God discards all excepting the posterity of a single man. But they turn out as bad as the rest, and must be thrown over. No good comes of human reason and human nature ; so at length " a New Dispensation " is established. But the new dispensation has worked scarcely better than the others. The human race does not turn out as God designed or expected. It is a failure.

This is taught in every great scheme of theology, Protestant or Catholic.

The popular theology represents God as selfish in His love of power and of glory, and terribly selfish in His wrath.

In this theology God is represented as having made and finished a miraculous communication of His will to a small portion of mankind, the Jews and Christians ; that is, the " law of God " written in the Bible ; the Old Testament is His first word, and the New Testament is His last word. But in fact the two are in many fundamental teachings exactly opposite ; yet men are told to believe them exactly alike. A man must believe

every word in the Old and New Testaments, and keep every command there. Does his reason stand in the way?—"down with reason!" Does his conscience, his affection, or his soul stand in the way?—"down with them all!" cries the popular theology, "down with human nature!" The universe is not thought to be the word of God at all, that is "Nature;" and here again the old heathen notion of a discord betwixt God and the world comes up anew.

The laws written in this marvellous body : the laws of the understanding, the conscience, the affections, the soul, they are not thought to be the word of God ; they are not imperative, ultimately binding on men. We are to obey only an arbitrary and capricious command.

By this theology but very few come to that salvation ; it is only a few that are saved. Look at the list of mankind : only the Christians and a few of the eminent Hebrews before Christ, no Hebrew since ; and of the Christians, none but the Elect in the Protestant Church, and in the Catholic Church only such as die in its communion. Well, to speak approximately, in round numbers, at this day there are a thousand million men

on the earth. Two hundred and fifty millions are "nominal Christians." To take the Protestant view, of these nominal Christians perhaps one in forty is what might be called a real Christian, that is, an ecclesiastical Christian, or actual member of a Church with the doctrinal and liturgical qualifications just referred to. That gives us six and a quarter millions of real ecclesiastical Christians.

According to the theology of the prevailing Protestant sects, none can be saved unless he is of that company. But this number must be winnowed down still further; for only the Elect are to be saved. What is the ratio of the elect Christians to the non-elect? I do not find it put down in the theological arithmetic, and have no means of ascertaining. But all the rest are to be damned to everlasting woe; that is, all men now living who are not Christians, namely, seven hundred and fifty millions; and of the nominal Christians, ninety-seven and a half per cent., or two hundred and forty-three millions and a quarter more; and of the real Christians I know not how many; and of men long ago deceased, all the non-elect of the real Christians, all the merely nominal Christians; so that not more than one out

of a hundred thousand men could ever taste of heaven.

The Catholic doctrine on this point condemns all who are out of the Catholic Church.

The first Gospel represents the way to heaven as narrow and strait, and found by few; and the other, the way to hell, is represented as broad and abundantly travelled. Says the Methodist hymn, which incarnates in a single verse the teaching of the popular theology —

“Broad is the road that leads to Death,
And thousands walk together there;
But Wisdom shows a narrow path,
With here and there a traveller.”

Those that are saved, are not saved by their character; virtue has no virtue to save your soul. Tell the Catholic priest you expect heaven for your good works and your faithfulness to yourself: he assures you that you are in the bond of iniquity. Tell the Protestant priest the same thing: he is certain you are in the broad way to destruction. You must be saved only by the sufferings of Christ as the divine cause, and by belief in this theology as the human condition. Piety and morality, “natural religion,” is no con-

dition of salvation; good works are bad things for that. The elect are no better than other men; they are saved by virtue of the decrees of God, who has mercy on whom He will have mercy, and rejects whom He will, and takes His elect to heaven by a short path through "grace," not over the long, flat, dull road of "works." It is supposed that man has no right towards God, and that God's mode of operation is infinite caprice. Laws of Nature are no finality with their Maker!

Then it is represented that God once inspired men, Hebrews and Christians. Now He inspires no man as of old; He only sends you to a book and the meeting-house. It is thought God inspires nobody now. He has spoken His last word, and made His last Will and Testament. There can be no progress in Christianity; none out of it. We have got all the religious truth God will ever give us. The fount of inspiration is clean dried up.

Such, my friends, is the popular theology as a theory of the universe. This is the theology which lies at the basis of all the prevailing sects. I have taken pains not to quote the language of particular sects or

particular persons. Let no one be answerable for the common vice. The Universalists have departed widely from this theology in the doctrine of damnation; the Unitarians have departed less widely in the doctrine of the three-fold personality of God. But with the mass of theologians God is still represented as finite and malignant; man the veriest wretch in creation, with a depraved nature; the relation between him and God is represented as a selfish rule on God's part, and a slavish fear on man's part—one man is saved out of a hundred thousand, and ninety-nine thousand, nine hundred and ninety-nine are damned to eternal ruin.

This being so, see how the world looks from this theological point in view.

God is not represented as a friend, but the worst foe to men; existence is a curse to all but one out of a hundred thousand; immortality is a curse to ninety-nine thousand, nine hundred and ninety-nine out of every hundred thousand on earth; religion a blessing to only ten in a million—to all the rest a torment on earth, and in hell the bitterest part of a bitter fire which burns everlastingly the immortal flesh and quivering soul.

Is this popular theology a satisfactory

theory of the universe? Does it correspond to the facts of material nature under all men's eyes; the facts of human history, the facts of daily observation? Does this idea of God, of man, and of their relation — of God's providence and man's destination — does this agree with the natural sentiments of reverence and trust which spring unbidden in the living heart; with the spontaneous intuitions of the true, the beautiful, the good, the holy; with the results of the highest reflective consciousness?

No; it is a theory which does not correspond with facts of material nature and human history, facts of daily observation. It does not agree with natural sentiments, spontaneous intuitions, or with voluntary reflection. It is a theory without facts, without reason.

Which is the hardest, to believe that your only child, which fades out of your bosom before the rosebud is fully blown, is no more in all the earth, in all the sky, in all the universe, or that she goes to torment unspeakable, unmitigable, which can have no end when the universe of worlds shall have passed away and left no wrinkle on the sky that has also grown old and passed out of being?

Atheism, as I said the other Sunday, sits

down on the shore of Time, and sees the stream of humanity pass by. All the civilizations which have enfolded so many millions of men in their arms, seem but frail and brittle bubbles, passing into nought,— virtues unrequited, tears not wiped away, sufferings unrecompensed, and man without hope.

Look again. The popular theology sits down on the same spot by the shore of Time, and the great river of human history sweeps by, fed by a thousand different streams, all mingling their murmurs into one great oceanic harmony of sounds, as it rolls on through Time, passing to eternity. I go up before theology and ask, "What is this?" "It is the stream of human history." "Whence does it come?" "It flows from God." "Where is He?" "There is God! Clouds and thick darkness are about Him. He is a consuming fire, a jealous God, and the breath of His nostrils and the wrath of His heart are poured out against mankind. In His hand is a two-edged sword, and out from His mouth goes forth fire to wither and destroy." "Where does this stream end?" ask I. "Look!" is the answer; "there is the mouth and terminus of this great stream." On the right theology points to Jesus, stand-

ing there with benignant face,—yet not all benignant, but cruel also; theology paints the friend of publicans and sinners with malicious pencil, making to the right a little, thin, narrow outlet, which is to admit a mere scantling of the water into a shallow pool, where it shall gleam for ever.

But on the other hand a whole Amazon pours down to perdition the drainage of a continent into the bottomless pit, which hell is moved to meet at its coming, and a mighty devil—the vulture of God's wrath, tormentor and tormented—sailing on horrid vans, hovers above the whole. And there is the end! No, not the end; there is the beginning of the eternal torments of the vast mass of the human family—acquaintance and friend, kith and kin, lover and maid, husband and wife, parent and child.

Which—Atheism or Theology—gives us the fairest picture? Atheism, even annihilation of the soul, would be a relief from such a Deity as that, from such an end.

Do men really believe these doctrines which they teach? The fool hath said in his heart “there is no God,” and I can believe the fool thinks so when he says it. Yes, if the fool should say what the theologian has

said ; “ God is a devil ; Man is a worm ; hell is his everlasting home ; immortality the greatest curse to all but ten men in a million,” I should believe the fool thought it. But does any sober man really believe all this of God, and man, and the relation between them ? He may say so, but I see not how any man can really believe it, and have a realizing sense of this theology, and still live. Even the men who wrote this odious doctrine, the Basils and Gregories and Augustines of old time, the Edwardses and Hopkinses of the last generation, and the Emmonses of this day,—they did not believe it, they could not believe it. The atheist thinks that he thinks there is no God, and theologians think that they think religion is a torment, immortality a curse, and God a devil. But God be thanked, Nature cries out against this odious doctrine, that man is a worm, that religion is a torment, immortality a curse, and God a fiend.

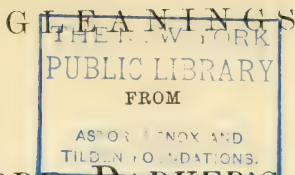
From behind this dark and thundering cloud of the popular theology, how beautifully comes forth the calm, clear light of natural human religion, revealing to us God as the Infinite Father, as the Infinite Mother of all, perfectly powerful, perfectly wise, per-

fectly just and loving, and perfectly holy too. Then how beautiful is the universe! It is the great Bible of God; material nature is the Old Testament, millions of years old, spangled with truths under our feet, sparkling with glories over our head; and human nature is the New Testament from the Infinite God, every day revealing a new page as Time turns over the leaf. Immortality stands waiting to give a recompense for every virtue not rewarded, for every tear not wiped away, for every sorrow not recompensed, for every prayer, for each pure intention of the heart. And over the whole, Mortality and Immortality, — the infinite loving-kindness of God the Father, comes brooding down as a bird over her nest; ay, taking us to His own infinite arms and blessing us with Himself!

Look up at the stars, study the mathematics of the heavens writ in those gorgeous diagrams of fire, where all is law, order, harmony, beauty without end; look down on the ant-hill in the fields some morning in early summer and study the ethics of the emmets, all law, order, harmony, beauty without end; look round on the cattle, on the birds, on the cold fishes in the stream,

the reptiles, insects, and see the mathematics of their structure and the ethics of their lives: do you find any sign that the First Person of the Godhead is malignant and capricious, and the Fourth Person thereof is a devil; that hate preponderates in the world? Look back over the whole course of human history: you see war and violence, it is true, but the higher powers of man gaining continually on the animal appetites at every step, the race getting fairer, wiser, more just, more affectionate, more faithful unto justice, love, and all their laws. Look in you and study the instinctive emotions of your own nature, and in some high hour of self-excitement, when you are most yourself, ask if there can be such a horrid God as the popular theology so blackly paints, making His human world from such a selfish motive, of such a base material, and for such a purpose, to rot its fiery immortality in hell.

Is this dreadful theology to continue? The days of its foul doctrine are numbered. The natural instincts of man are against it; the facts of history are against it; every advance of science makes this theology appear the more ghastly and odious. It is in a process of dissolution, and must die.



THEODORE PARKER'S WORKS

ON

PRACTICAL THEISM.

SELECTED AND PUBLISHED

BY

ROSS WINANS.

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JOHN P. DES FORGES.

1871.

OF PRACTICAL THEISM,

BY THEODORE PARKER.

HUMAN NATURE must be adequate to the end which God designed; it must be provided with means adequate to the development of men; all the faculties in their normal activity must be the natural means for achieving the purposes of God. As He gave Nature the material world, its present amount of necessitated forces, knowing exactly how to proportion the means to the end, the forces to the result which they were to produce; in like manner he gave to man his present amount of contingent forces, knowing perfectly well what use men would make thereof, what abuses would ensue, what results would come to pass, and ordered and balanced these things, compensating one constant by another, caprice by necessity, so that our human forces should become the means of achieving his Divine purpose, and the free will of men should ulti-

mately work in the same line with the infinite perfection of God; and so the result which God designed should be achieved by human freedom; therefore that this perfect cause and perfect Providence has provided human freedom as part of the perfect means whereby human destination is to be wrought out, which destination is not fate, but Providence.

Well, this idea of God, the consequent idea of the Universe and of the Revelation between the two, cannot remain merely a theory; it will affect human life in all its most important details.

It will appear in the form of Religion. Man must always work with such intellectual apparatus—faculties and ideas—as he has. With the idea of the Infinite God, he must progressively construct a form of religion corresponding to that idea. That form of religion will comprise the subjective worship and the objective service of God; and so it will become the Theoretic Ideal of Human Life.

Then that form of religion will appear in the actual life of men, and in all the modes and modifications thereof; for no human force is so subtle as the religious; it extends and

multiplies and goes into every department of human affairs;

“Spreads undivided, operates unspent.”

With the idea of God as infinitely perfect, we may indeed have doubts of to-morrow, doubts of our own or another's temporary welfare, for we know not what result the contingent forces of human freedom will produce to-morrow, but I can have no doubt of eternity, no doubt of my own or another's ultimate welfare, because my conviction is perfect that the absolute forces of God will so control the conditional and contingent forces of men which His plan arranged and provided for, that ultimately the perfect purpose of God shall be achieved for all and each. God absolutely knows not only the primitive powers of each man, but the action, movements and complete history thereof under any and all the conditions of existence. And the infinite God working with motives proportionate to His nature, and means adequate to His purpose, must needs make man capable of achieving that ultimate welfare which the finite needs to have and the infinite needs to give. I can have no distrust and no fear of God; no fear

of ultimate failure or future torment. Suffering I may have in another life ; I will meet it gladly, and thank God ; it is medical and not malicious. In the popular theology God is represented as a Jesuitical Inquisitor ; but the infinite God is a protector, a Father and Mother.

Then there will be Absolute Love of God ; to the mind God will be the Beauty of Truth, to the conscience, the Beauty of Justice, to the affections, the Beauty of Love, to the soul the Beauty of Holiness, and to the whole consciousness of man He will appear as the total Infinite Beauty ; the perfect and absolute object of every hungering faculty of man.

With this idea of God, and this Love of Him, there comes a Perfect Trust in God.

With this there will come perfect Tranquility and Rest for the soul ; that Peace spoken of in the fourth canonical Gospel, which the world cannot give nor take away.

Then there will come a real joy in God. I mean the happiness which the Mystics call the "sense of sweetness," that comes when the conditions of the soul are completely met ; when the true Idea of God and the appropriate feeling towards Him furnish the personal,

human, inward condition of religious delight, and there is nothing between us and the Infinite Father. That is the highest joy and highest delight of human consciousness. The natural desires of the body may fail of satisfaction, their hunger shortening my days on earth, and I may be poor and cold and naked ; I may be a prisoner in a dungeon of Austria, or a slave on a plantation of Carolina ; I may be sick and feeble, and the conditions of domestic and of social welfare may not be complied with ; but if the soul's conditions are fairly met within on the side that is turned towards the Infinite, then through the clouds the Beauty of God shines on me and I am at peace.

So there will come a Beauty of Soul, I mean a harmonious spiritual whole of well-proportioned spiritual parts, and there will be a continual and constant growth in all the noble qualities of man. God will not be thought afar off, separated from Nature, separated from man, but dwelling therein, immanent in each, though yet transcending all. Nature will be seen as a revelation of God ; and the march of man will reveal also the same Providence as the world of matter, human conscience disclosing higher characteristics of the Infinite God.

Communion with Him will be direct, my spirit meeting His with nothing betwixt me and the Godhead of God. I shall not pray by attorney, but face to face. Inspiration will be a fact now, not merely a history of times gone by. Worship, the subjective service of God, will be not by conventional forms of belief, of speech, or of posture ; not by a sacramental addition of an excrescence where nature suffered no lack, nor by mutilation of the body, or mutilation of the spirit, the sacramental cutting off where God made nothing redundant, but by conscious noble emotions shall I subjectively worship God ; by gratitude for the right to my Father, and in his universe the thanksgiving of an upright heart ; by aspiration after a higher ideal of my own daily life ; by the sense of duty to be done, which comes with the sense of right to be enjoyed ; by penitence where I fall short ; by resolutions that in my "proper motion" I may ascend, and not by adverse fall come down ; by the calm joy of the soul, its delight in Nature, in Man, and in God ; by the hope, the faith, and the love, which the large soul sends out of itself in its religious life ; and by the growing beauty of character, which constantly increases in love

of wisdom, in love of justice, in love of benevolence, in love of Man, in love of God. That will be the real worship, the internal service of the Father.

In Nature, the material world, the law of God is the actual constant mode of operation of the forces thereof—the way it does act. So the material universe and God, in every point of space and time, are continually at one.

Morality is the making of the ideal of human nature into the actual of human history.

Herein the ideal of God's purpose becomes the actual of man's achievement; and so far man and God are at one, as everywhere God and matter are at one. Then for every point of Right we seek to enjoy, there is a point of Duty which we will to do.

Thus in general, morality will be the objective service of God, as piety is the subjective worship of God. These two make up the whole of Religion. They are the only "divine service." Piety is the great inward sacrament and act of worship; Morality the great outward sacrament and act of service—other things are but helps. Piety will be free piety, such as the spirit of man demands; Morality will be free morality, such as the spirit of man

demands, both perfectly conformable to the nature which God put into man, to the body and the spirit—the mind and conscience, heart and soul.

This morality will consist partly in keeping the Law of the Body ; in giving it its due use, development, enjoyment, and discipline, in the world of matter.

The popular theology, in its ascetic rules, goes to an extreme, and does great injustice. It counts the body mean, calls it vile, says that therein dwells no good thing. It mortifies the flesh, crucifies the affections thereof. But the body is not vile. Did not the infinite Father make it—not a limb too much, not a passion too many ? God make anything vile ! and least of all this, which is the consummation of his outward workmanship, the frame of man ! Far from us be the thought.

The Atheistic philosophy goes to the other extreme, and clamors for the rehabilitation of the flesh, and would have a paradise of the senses, as the sole and earthly heaven of man. Theology turns the flesh out of doors, and the soul has cold housekeeping, living alone ; Atheism turns the soul out of doors, and the flesh has no better time of it ; no, has a worse time,

with its scarlet women tinging the pavement with proud wine, too good for the tables of pontiffs. Absolute Religion demands the use of every limb of the body, every faculty of the soul, all after their own kind, each performing its proper function in the housekeeping of man. Then there will be freedom of the body, freedom for every limb to perform its function and perform no more. That is the morality of the body.

This morality will consist also in keeping the Law of the Spirit; that is in giving the spirit its natural empire over the material part of us, and in giving each spiritual faculty its natural place in the housekeeping of the spirit; so that each, the intellectual, the moral, the affectional, and the purely religious faculty, shall have its due development, use, enjoyment and discipline in life. Then there will be spiritual freedom; that is, the liberty of every spiritual faculty to perform its own work, and no more. This is the mortality of the spirit.

The popular Theology restrains each spiritual faculty. It hedges you in with the limitation of some great or little man; it calls a man's fence the limit to God's revelation; it does not give the mind room, nor conscience room, nor

the affections room, nor yet the soul sufficient space to serve God, each by its natural function.

Theism is a form of religion which fits well upon the finite side,—on man, for it is derived from his nature, and represents all parts thereof, doing justice to the body, to its every limb, to all its senses, functions, passions; doing justice to the spirit, every faculty thereof, intellectual, moral, affectional, and religious. It fits just as well on the infinite side—on God; for it is drawn from human nature on the supposition that God made human nature from perfect motives, for a perfect purpose. This form of religion, then, is the application of God's means to the purpose of God.

I call this the Absolute Religion, because it is drawn from the absolute and ultimate source; because it gives us the absolute Idea of God,—God as Infinite; and because it guarantees to man his natural rights, and demands the performance of the absolute duties of human nature.

He will be the most religious man who most conforms to his nature, who has most of this natural piety and of this natural morality. There will be various degrees thereof, only one

kind. He will worship God the best, or subjectively serve Him, who has the most love of truth, the most love of justice, of benevolence, of holiness; the greatest love of Man, and the greatest love of God; who most desires and strongest wills to possess these great qualities; in short, he who has the most natural piety.

He will serve God the best, objectively worship him, who has the most of truth, of righteousness, of friendship, of philanthropy, of holiness—fidelity to himself; he who best uses the great or the little talent and opportunity which God has given; in a word, he who has the most Morality. He will be the most completely religious man who most keeps the law of God, for his body and for his soul; and of course who co-ordinates the flesh and the spirit, and duly subordinates the low qualities of the spirit to the higher.

This it seems to me, is the true scale of man's spiritual faculties:—Intellect is the lowest of them, dealing with truth, use and beauty in their abstract and concrete forms; next comes Conscience, aiming at justice and eternal right; next the Affections, loving persons, and sacrificing my personal joy to the

delight of another person ; and highest of all comes the religious faculty, which I call the Soul, that seeks the infinite Being, Father and Mother of the Universe and loves Him with perfect love and serves Him with perfect trust. So in the individual the soul, taking cognizance of the Infinite Being, and his Relation to us, is thereby our natural master ; the world's history confirms this ; it is the consciousness of your heart, and my heart, which cry out for the living God, and assure us that we must subordinate everything to Him.

What a difference there will be between a person of Absolute Religion and the saint of the popular Theology. The real saint is a man who aims to have a whole body and a whole mind, and a whole conscience, and a whole heart, and a whole soul ; and to live a whole, brave manly life, at work in the daily calling, whatsoever it may be ; that will be the aim of the saint of natural religion. But the popular saint is an exceedingly different thing. He must send off to the Jordan to get water to christen his baby, before that baby is thought safe from the damnation of hell ; baptism with the spirit of God and the spirit of Man is not enough. But the real saint of absolute religion

must be a free spiritual individual. His Piety must represent him, and his Morality must represent him, and he will carry them both into all his work. Knowing that God gave him faculties as God meant him to have them, each containing its law in itself; knowing that God provided them as a perfect means for a perfect purpose, and that that purpose is one which cannot fail—he will use these faculties in the true service of God; and he will work as no other man—with a strength, and a vigor, and a perseverance, aye, and a beauty of character too, which nothing but Absolute Religion can ever give. So there will be the greatest strength to do, to be, and to suffer, sure to conquer at the last.

The teaching of the true Absolute Religion, is only the Great Servant of Mankind. He that is influential by money, office, culture, genius, owes mankind an eminence of industry, justice, and love, as pay to God for the opportunities, the station, the strength which he has received. God gave him greatness by nature; society gave him greatness of culture, of wealth, station;—Why? That he might do the more service, not take the more ease.

Riches are valuable as they fertilize the soil for human excellence to grow on, not for some lazy weed to rise and rot.

When the true knowledge of the infinite God is spread abroad in Society, social honors will not be given to a man for the accident of famous birth, or merely for gathered gold ; not for the station to which some human chance has blown the man ; not for his culture of intellect alone, nor for the dear gift of genius which God gave him at his birth ; but for the use he makes of his native gifts or labored acquisitions ; for his faithfulness to himself, to man, and God ; for his justice, his love, and his piety shown by the use of one talent or ten.

GLEANNINGS

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THEODORE PARKER'S WORKS,

WITH ADDITIONS.

HEBRAISM, HEATHENISM, BARBARISM,

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

BALTIMORE:

JOHN P. DES FORGES.

1871.

GLEANINGS.

HEBRAISM, Heathenism, Barbarism, as forms of religion, did not die all at once, they are not yet wholly dead. No one of them was altogether a mistake. Each of them had some truth, some beauty, which mankind needs, and they cannot be lost. Individual freedom was the contribution which German Barbarism brought, and we have got much of that enshrined in our trial by jury, representative democracy, and a hundred other forms. Deep faith in God and fidelity to one's own conscience, these are the great things which Moses, and Samuel, and David, and Esaias, and Ezra, taught; and accordingly the Old Testament lies on every pulpit lid in all Christendom to this day, and will not sink because it has those excellencies.

Heathenism had science, beauty, law, power of organization; they also must be carried forth with advancing civilization. Fathers send

their boys to superior schools that they may learn from the Heathen ; that they may acquire strength of reasoning from Aristotle and Plato, the bravery of eloquence from Cicero and Demosthenes, and the beauty of literary art from Homer and Horace, and Sophocles and Æschylus, and that mighty army of Genius whose trumpets stir the world.

The Christian Church has very great truths, which will last forever. But as a whole, it seems to me that at this day the Christian Church is in a state of decay. I do not mean to say that Religion decays—piety and morality : the sun will fade out of the heavens before they perish out of man's heart. But the power of that institution which is called the Christian Church, the power of its priesthood, that is assuredly in a state of decay ; its theology is a dead science, its vaunted miracles only of old time, not new.

It does not trust Human Nature in its normal action, does not look to the Human Mind for truth, nor the Human Conscience for justice, nor the Human Heart and Soul for love and faith. It does not trust the living God, now revealing Himself in the fresh flowers of to-day and the fresh consciousness of man. It looks

back to some alleged facts in the history of God, counting those fictitious miracles as greater than the nature of God ; He has done His best, spoken for the last time !

In all this the whole Christian Church agrees, and is unitary, and there is no discord betwixt Catholic and Protestant.

But they differ in respect to the things to which they pay supreme and sovereign homage. The Catholic worships the Church ; that is infallible.

The Protestants worship the Bible, with its Old Testament and New ; that is infallible. The Bible is the religion of the Protestants, as the Church is the religion of the Catholics, and the Koran of the Mahometans. This is the ultimate source of religious doctrine, the ultimate standard of religious practice.

It is a great mistake for the Christians, as a whole, to maintain that they have nothing to learn from the Hebrews, the Heathen, the Buddhists, and the Mahometans. As yet no one of these great world sects, Christian, Heathen, Hebrew, Buddhist, Mahometan, has the whole Human truth.

The Christian Churches have broken with Science, and are afraid of new thought.

In the Christian Church there are many churches. But there is not one that bears the same relation to the civilization of the world which Paul bore eighteen hundred years ago. He looked forward ; they look back. He asked liberty of thought and speech ; they are afraid of both.

All over Europe, religion so-called is supported by the State, by the arm of the law.

The clergy wish it to be so, and they say Christianity would fail if it were not.

But there has been a great and rapid development of humanity since Paul first came to Italy. What a change in agriculture, mechanic art, commerce, war, in education, politics ! What new science, new art, new literature, has sprung up !

The change has been immense. The compass gave mankind America ; gunpowder made a republic possible ; it could not have been without that ; the printing-press made education accessible to everybody. Steam makes it easy for a nation to secure the material riches which are indispensable to civilization, and yet leave time for culture in the great mass of men. How have the humanities gone forward ; freedom, education, temperance, chastity ; concern

for the poor, the weak, the abandoned, the blind, the deaf, the dumb !

The Christian Church early departed from the piety and morality of Jesus of Nazareth. Taken as a whole, it has made some great errors, and is now suffering the penalty thereof. It has taught that God was finite, and not infinite ; that man's nature was a mistake, a nature which could not be trusted ; it has put fictitious miracles before real law, and forced the heretic philosopher to confess that the Church was right, though the earth did still move ; it has taught that religion was chiefly to save mankind from the wrath of God in the next world, not to bless us here on earth.

The Christian Churches neglect the true duty of their own time. They have concluded that it is the function of religion to save the soul from the wrath of God, not to put down great sins here on earth, and make mankind better and men better off. These mistakes are the reason why the Christian Church is in this process of decay.

It does not appear that Jesus of Nazareth separated his thought from the new Science of the age, and said, " Do not think ;" or that He separated His religion from the new Morality

of the age, and said, "Never reform a vice, oh! ye children of the Kingdom!" He laid His axe at the root of the sinful tree and sought to hew it down.

It is the business of our time to gather from the past, from the Bible, from the Catholic and Protestant Churches, from Jew and Gentile, Buddhist, Brahman, and Mahometan, every old truth which they have got embalmed in their precious treasures; and then to reach out and upwards towards God, and get every new truth that we can, and join all these together into a whole truth—then to deepen the consciousness of God in our own soul, and make the Absolute Religion the daily life of men.

It is universally admitted by the students of truth that all these sciences are progressive, amenable to perpetual revision; and that in all of them the human mind is the final umpire.

In Protestant countries it is alleged that Theology is an exception to the general rule which controls the other sciences; that it is not progressive, not amenable to perpetual revision; therein the human mind is not the final umpire; that it is a divine science; the facts not derived from human observation and consciousness, but miraculously communicated to man.

Accordingly, the men who control the Popular Theology and occupy most of the pulpits of these countries, accept an old system of opinions which does not correspond to the general consciousness of enlightened men at this day. This obsolete Theology is set up either as religion itself, or else as the indispensable condition of religion. Thus the religious, the moral, and indeed the general spiritual development of mankind is much retarded. Nay, the theologians often claim eminent domain over the other sciences, insisting that the naturalist, the historian, and the metaphysician shall conform to their artificial standard, and interpret facts of observation and of consciousness so as to correspond with their whimsical dreams; so that now the greatest obstacle which lies in the way of human progress is the Popular Theology.

In the time of Jesus and Paul the spiritual progress of mankind was hindered by the theological conclusions and ritual forms of previous generations. What was the result of hard thinking and manifold effort on the father's part was accepted by the sons as a foregone conclusion, as a Finality in religion. So the sons

inherited their father's thought, but not his thinking, and made his religious form the substitute for religious life on their own part.

At this day the civilized world is divided into five great world-sects, having each a special Form of Religion, all of Caucasian origin, coming either from the Sanscrit or Hebrew stock—the Brahmans, the Buddhists, the Jews, the Mahometans, and the Christians. They are now in a state of territorial equilibrium, neither gains much upon the other by means of theological conversion. Soon after the death of Buddha, Jesus and Mahomet, their respective Forms of Religion spread with great rapidity. For many centuries there has been no national conversion. In three hundred years Christendom probably has not converted as many thousand Heathen to its own mode of belief. The Christians conquer, they do not convert, the barbarians in either hemisphere.

These five great world-sects embrace perhaps eight hundred million men.

In the United States of America there is no State religion and no national Church. Each denomination determines its creed for itself and manages its own affairs. But such is the dependence of the preacher on his parish for pecu-

niary support, and so much is that thought to depend on servility to the controlling and wealthy classes of society, that any popular wickedness is pretty sure of the support of the greater part of the American clergy. This is eminently the case in the great towns—the seat of riches, of commercial and political power. The minister may forget his God, his Conscience, his Self-respect; he must not attempt to correct “the hand that feeds him.”

In the military age the spiritual and carnal powers were independent of each other and mutual checks; in the commercial age the spiritual depends on the carnal power for daily bread, and dares not offend the hand that feeds it, forgetting the Eye which “seest not as man seeth.” The great theological movement of the Anglo-Saxons, the great religious movement is not carried on by the Churches, but in spite of them.

To sum up the theological and religious condition of the Protestant countries as a whole, it must be confessed that there is a great contradiction in the consciousness of the people; that the Popular Theology is at variance with the other sciences, and is fading from the respect of the people. A great intellectual movement

goes on, a great moral, philanthropic, and religious movement, but the preachers in the Churches do little directly either to diffuse new truths or to kindle a deeper sentiment of piety or philanthropy.

Every year the Science of the scholar separates him further and further from the Theology of the Churches. The once united Church is rent into three. The infallibility of the Roman Church, who believes it? The Pope. The infallibility of the Bible, its divine origin, its miraculous inspiration. The Trinity is shaken; men lose their faith in the efficacy of water baptism, and other artificial sacraments, to save the souls of men; miracles disappear from the belief of all but the clergy. Do they believe them?

The Catholic doubts the mediæval miracles of his own Church; it is in vain that the Virgin Mary re-appears in Switzerland and France; that Saint Januarius annually liquifies his blood; that statues weep; the stomachs of reapers refuse such bread. It avails nothing to threaten scientific doubters with eternal hell. Superior talent forsakes the Church,—even in Catholic countries there are few clergymen of genius, or even great talent. In Protestant Germany

theological genius teaches in the college, not in the pulpit, and with new science destroys the mediæval opinions it once set to defend. Will the spirit of the human race come back and re-animate the dry bones of dead Theology? When the mummies of Egypt shall worship again their half-forgotten gods, Osiris, Orus, Apis, Isis; when mankind goes back to the other sciences of half-savage life, the Theology of that period may be welcomed again. Not till then.

Is Religion to die out of the consciousness of man? Believe it not. Even the protests against "Christianity" are oftenest made by men full of the religious spirit. Many of the "Unbelievers" of this age are eminent for their religion. There was never a time when civilized man was so pious—in love of God; so philanthropic—in love of man; so moral—in obedience to the law of God; so intellectual—knowing it so well; so rich—possessing such power over the material world. Yet, through lack of a true Idea of God, from want of institutions to teach and apply the Absolute Religion—there is not that conscious and total religious activity which is indispensable for the healthy and harmonious development of mankind.

Christendom was never so thoughtful as now. Shall this great movement of mind be unreligious, without due consciousness of God? It will not be controlled by the Theology of the Christian Church. But it is not a wicked age. What philanthropies are there new-born in our time! The Churches are busy with their Theology and their ritual, and cannot attend much to these great humane movements; they must appease the "wrath of God," or baptize men's bodies with water and their minds with wind.

If Theology had not severed itself from Science, Science would have adorned the Church with its magnificent beauty. If the Christian Church had not separated itself from the world's life there would be no need of temperance societies, education societies, and all the thousand other forms of philanthropic action.

A new religious life can beautify all these movements into one. There is one great truth which can do it, that God is not finite, as all previous forms of religion have taught, but is Infinite in His Power, in His Wisdom, in His Justice, in His Holiness and in His Love.

The new Church must gather to its bosom all the truth, the righteousness, and beauty of the of the old world, and add other excellence new-got from God.

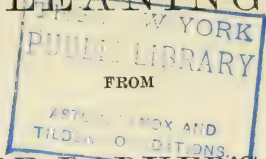
Piety must be applied to all daily life, to politics, to literature, to all business; it must be the creed which a man repeats as he delivers goods over his counter, repeats with his hands, which he works into everything that he manufactures. That is a Piety already on its way to success, and sure to triumph.

There is no reason to fear. The infinite God is perfect Cause and perfect Providence. He made the universe from a perfect motive, for a perfect purpose, and as a perfect means thereto. Shall he fail of his intentions? Man marches forth to fresh triumphs in Religion as in Philosophy and Art. What is gained once is gained for all time and for eternity. Hebraism, Heathenism, Christianity, are places where Man halted in his march towards the Promised Land encampments on his pilgrimage. He rests awhile, then God says to him, "Long enough hast thou compassed this Mountain; turn and take thy journey forward.

"Lo! the Land of Promise is still before thee." In the anarchy of this age are we taught to feel,

"That man's heart is a holy thing,
And Nature, through a world of death,
Breathes into him a second breath
More searching than the breath of spring."

GLEANNINGS



THEODORE PARKER'S WORKS,

WITH ADDITIONS.

THOUGHTS ON THEOLOGY.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

BALTIMORE:
JOHN P. DES FORGES.
1872.

GLEANNINGS.

THOUGHTS ON THEOLOGY.

FOR the successful prosecution of theology, as of every science, certain conditions must be observed. We must abandon prejudice; must have a disinterested love of truth; be willing to follow wherever she leads.

We must have a willingness to search for all the facts relative to divine things which can be gathered from the depths of the human soul, or from each nation and every age. We must have diligence and candor to examine this mass of spiritual facts; philosophical skill to combine them; power to generalise and get the universal expression of each particular fact, thus discovering the one principle which lies under the numerous and conflicting phenomena. Need we say that he must have a good, pious, loving heart? "No two things do so usurp upon and waste the faculty of reason as enthusiasm and superstition."

The empire of prejudice is perhaps the last stronghold of the father of lies that will sur-

render to reason. At present a great part of the domain of theology is under the rule of that most ancient czar. There common sense rarely shows his honest face, reason seldom comes. It is a land shadowy with the wings of ignorance, superstition, bigotry, fanaticism.

If we look a little at the history of theology, it appears that errors find easiest entrance there, and are most difficult to dislodge. It required centuries to drive out of the Christian Church a belief in ghosts and witches. The devil is still a classical personage of theology; his existence maintained by certain Churches in their articles of faith; and while we are writing these pages a friend tells us of hearing a preacher of the popular doctrine declare in his public teaching from the pulpit, that to deny the existence of the devil is to destroy the character of Christ. In science, we ask first, what are the facts of observation whence we shall start? Next, what is the true and natural order, explanation, and meaning of these facts? The first work is to find the facts, then their law and meaning.

In theology the data in many celebrated cases are facts of assumption, not observation; in a word, are *no facts*.

Theology generally passes dry-shod over the first question — *What are the facts?*

Its answer to the next query is therefore of no value.

We speak historically of things that have happened, when we say that many if not most of those theological questions which have been matters of dispute and railing, belong to the class of explanations of no facts. Such, we take it, are the speculations for the most part that have grown out of the myths of the Old and New Testament; about angels, devils, personal appearances of the Deity, miraculous judgments, supernatural prophecies, the Trinity, and the whole class of miracles from Genesis to Revelation. Easy faith and hard logic have done enough in theology. Let us answer the first question, and verify the facts before we attempt to explain them.

Now theology with us is certainly in the period of hypothesis. The facts are assumed; the explanation is guesswork. To take an example from a section of theology much insisted on at the present day — the use and meaning of miracles. The general thesis is that miracles confirm the authority of him who works them, and authenticate his teachings to be divine. We will state it in a syllogistic and more concrete form.

Every miracle-worker is a heaven-sent and

infallible teacher of truth. Jonah is a miracle-worker; therefore Jonah is a heaven-sent and infallible teacher of truth. Now we should begin by denying the *major* in full, and go on to ask proofs of the *minor*. But the theological method is to assume both. When both premises are assumptions, the conclusion will be — what we see it is. Men build neither castles nor temples of moonshine.

Now it seems to us there are two legitimate methods of attempting to improve and advance theology. One is for the theologian to begin anew, trusting entirely to meditation, contemplation and thought, and ask *what* can be known of divine things, and how can it be known and legitimated? This work of course demands that he should criticise the faculty of knowing, and determine its laws, and see *a priori* what are our instruments of knowing, and what the law and method of their use.

This determined, he must direct his eye *inward* on what passes there, studying the stars of that inner firmament as the astronomer reads the phenomena of the heavens. He must also look *outward* on the face of nature and of man, and thus read the primitive gospel God wrote on the heart of His child, and illustrated in the earth and the sky and the events

of life. Thus from observations made in the external world, made also in the internal world, comprising both the reflective and the intuitive faculties of man, he is to frame the theory of God, of man, of the relation between God and man, and of the duties that grow out of this relation; for with these four questions we suppose theology is exclusively concerned. This is the *philosophical* method, and it is strictly legitimate. It is pursued in the other sciences, and to good purpose. Thus science becomes the interpreter of nature, not its lawgiver. The other method is to get the sum of the theological thinking of the human race, and out of this mass construct a system without attempting a fresh observation of facts. This is the *historical* method, and it is useful to show what has been done.

The opinion of mankind deserves respect, no doubt; but this method can lead to a perfect theology no more than historical eclecticism can lead to a perfect philosophy.

This historical scheme has often been attempted, but never systematically, thoroughly and critically, so far as we know. But it has been conducted in a narrow, exclusive manner, after the fashion of antiquarians searching to prove a preconceived opinion rather than in the spirit of philosophical investigation.

Still more, deference for authority is carried to the greatest extreme in theology. The sectarian must not dispute against the "standards" set up by the Synod of Dort, the Westminster Divines, or the Council of Trent. These settle all controversies. If the theologian is no sectarian in the usual sense of that word, then his "standard" is the Bible. He settles questions of philosophy, morals, and religion by citing texts which prove only the opinion of the writer, and perhaps not even that. The chain of his argument is made of Scripture sentences well twisted. As things are now managed by theologians in general, there is little chance of improvement.

They are like a becalmed ship; they never move but by the wind of other men's breath, and have no oars of their own to steer withal.

For the studies of men in such places are confined and penned down to the writings of certain authors, from which if any man happens to differ he is presently reprehended as a disturber and innovator.

Now theological problems change from age to age; the reflective character of our age, the philosophical spirit that marks our time, is raising questions in theology never put before. If the "divines" will not think of theological

subjects, nor meet the question, why, others will. The matter cannot be winked out of sight. Accordingly, unless we are much deceived, the educated laymen have applied good sense to theology as the "divines" have not dared to do, at least in public, and reached conclusions far in advance of the theology of the pulpit. It is a natural consequence of the theological method, that the men wedded to it should be further from truth in divine things than men free from its shackles. It is not strange then for the pulpit to be behind the pews.

Now there are some great questions in theology that come up in our time to be settled, which have not been asked in the same spirit before. Among them are the following :

What relation does Christianity bear to the Absolute? What relation does Jesus of Nazareth bear to the human race? What relation do the Scriptures of the Old and New Testament bear to Christianity?

The first is the vital question, and will perhaps be scarce settled favorably to the Christianity of the Church. The second also is a serious question, but one which the recent discussion of the Trinity will help to answer. The third is a practical and historical question

of great interest. There is nothing to fear from truth or for truth. But if these questions be answered as we think they must be, then a change will come over the spirit of our theology to which all former changes therein were as nothing. But what is true will stand; yes, will stand though all present theologies perish.

THE EXCELLENCE OF GOODNESS.

WATCHING the progress of ideas in history, we see that mankind began as we do, and goes on as we have gone, and first became conscious of God's power, next of His wisdom, of His goodness last of all.

Had we some active quality as much transcending goodness as that surpasses physical force, we should see in the world, I doubt not, still further revelations of God, qualities higher than goodness. In Him there may be, must be, other qualities greater than goodness; only you and I can now have no conception thereof, not having analogous qualities active in ourselves. It is by no means to be supposed that our ideas of God exhaust the character and nature of God; nor even that the material world

reveals now to us all of Him which it might reveal had we a higher nature, or a larger development of the nature we have. The limit of our finite comprehension is no bound to the infinite God.

Now men admire in God what they admire in themselves. It is so unavoidably.

There comes yet another period, in which moral power is appreciated. He is the hero who sees moral truth, walks uprightly, subordinates his private will to the universal law, tells the truth, is reverend and pious, loves goodness and lives in it. The saint has become the hero; he rules not by superior power of hand, or superior power of head, but by superior power of heart, by justice, truth and love; in one word, by righteousness. "The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon," said Jesus, "but behold, a greater than Solomon is here." In this period men form a higher conception of God. Men believe that He is not only wise, but good: He loves men; He loves justice, goodness, truth; demands mercy, and not sacrifice; He keeps His word, and is an upright God. He is no longer regarded as the God of the Mosaic law, jealous,

revengeful, exacting; but as a Father of infinite goodness. In one word, God is love.

It was said, there is a law at the bottom of all things; that this law is the will of God, who is immanent in nature and yet transcends nature; that it is God in action. The same rule holds good in relation to mankind.

As conscious and free beings it is our duty to keep this law; to keep it knowingly and voluntarily, not merely because we should as duty, but also, and no less, because we would as desire; thus bringing the whole of our nature into obedience to God. This our duty is our welfare too. Now goodness is the keeping of this law; the keeping thereof knowingly and joyfully, with the hand, with the head, with the heart. Goodness is conformity with God in the matter of self-government. In its highest form it is a conscious conformity therewith, and so is religion. Now we do not always appreciate the excellence of goodness. The force of muscles is understood better than the force of mind, and that better than the excellence of justice, uprightness, truth and love.

We bow before the man of great capabilities of thought, of energetic mind, of deep creative genius. Yet is the good man greater than the wise man — taking wisdom in its common sense

of intellectual power, capacity of thought; greater and nobler far! He rests on a greater idea. He lives in a larger and loftier sentiment. Yet I would not undervalue intellectual power. Who of us does not reverence a man that has the understanding of things, whose capacious mind grasps up the wonders of this earth, measures the heavens, and tells the wonders of the stars, the open secret of the universe; knows the story of man; can speak what all feel, but feel dumbly, and can't express; who enchants us with great thoughts which we know to be our own, but could not say them; the man who holds the crowd or the nation breathless, pausing at his thought, and sways them to and fro as sway the waters underneath the moon? Who will not honor the poetic mind which tells the tale of our life, and paints to us in rhythmic speech the rocks, the trees, the wind singing melodious in every pine, the brook melting adown its sinuous course; which tells anew the story of our hopes and fears, our passions, tears and loves, and paints the man so very like, he trembles but to recognise himself? Who does not honor the man of vast mind who concentrates in himself the ideas and sentiments of an age, and shoots them forth far on into the darkness of the coming time a stream of light,

dazzling and electric too, where millions come and light their little torch, and kindle with its touch their household fire? I would not undervalue this power of thought, the mind's creative skill.

There is a magnificence in force of mind which may well bid us all look up to admire and bow down to do homage. It is vast and awful even when alone, not wedded with a noble heart. I would be the last to undervalue this.

But it is little compared to the power of goodness—the resting, living, in those ever fair ideas which we call justice, right, religion, truth.

Ask yourself, what is it that makes you admire this or that great man? Is it what is highest in you, or what is lowest? Is it your best quality? If not, then is your admiration not of the best things in man, for the quality you admire in him is only an enlargement of the same quality in yourself.

Now all things in nature league with the good man, her symbols and her soothing influence are on virtue's side. So are the highest sentiments that flash as lightning on your mind in some great hour, the sunrise of the soul. Goodness unites all men.

When a good man commences his career of goodness, skeptics will doubt, and bigots will oppose him. These men have no faith in goodness, only in cunning or in force. But the great heart of mankind will beat with him.

The secret history of the world is a contest between ideas of goodness and badness. We sometimes think it is all over with goodness; but it gets the better continually. What is bad dies out, perishing slowly in the ages. What is good lives forever. A truth is never obsolete. A selfish man in society seems to succeed, but his success is ruin. He has poisoned his own bread. Justice has feet like wool, so noiseless you hear not her steps; but her hands are hands of iron, and where God lays them down it is not in man to lift them up.

It has for many a hundred years been a heresy in the Christian churches to believe that a man goes to heaven on account of his goodness, his righteousness, or is acceptable to God because he walks manfully by the light God gives him! Has been, did I say? Far worse, it is so now! It is a heresy to believe it now in all popular and recognised churches of Christendom. A creed and a rite are of course but external. Once they were symbols, perhaps,

and signs of all good things to some pious man. They helped him to commune with God. They aided him to grow. Losing their first estate, to many they become not stimulants of goodness, but substitutes for it. The man rests at the symbol and learns no more ! It was so in Judea when Christ came into the world. Men thought that God was to be served by rites and beliefs. So the priests had taught, making religion consist in what was useless to God and man — a wretched science with the few, a paltry ceremony with the mass. Christ fell back on goodness. He demanded this, he set forth its greatness, its power, in his words and in his life. He said: "He that doeth the will of my Father shall know of the doctrine." He summed up the essentials of religion in a few things: a right heart and a right life, in piety and goodness.

Even publicans and harlots welcomed him. They did not love sin. They had been deluded into its service; they found it a hard master.

Humble men saw the mystery of godliness, they felt the power of goodness which streamed forth from their brother's heart of fire.

Some day there will be churches built in which it shall be taught that the only outward service God asks is Goodness, and Truth the

only creed; that a Divine life — piety in the heart, morality in the hand — is the only real worship.

But in that day, men will not name Jesus, God. They will love him as their great brother, who taught the truth, and lived the life of goodness here. Then will goodness appear more transcendent, and he will be deemed the best who most excels in truth, piety, and goodness. They will not be the preachers who bind, but they who loose mankind; who are full of truth; who live great noble lives, and walk with goodness and with God. Worship will be fresh and natural as the rising sun — beautiful like that, and full of promise too. Truth for the creed; goodness for the form; love for the baptism — shall we wait for that with folded arms? No, brothers, no. Let us live as if it were so now. Earth shall be blessed, and heaven ours.

GLEANINGS

FROM

THEODORE PARKER'S WORKS, WITH ADDITIONS.

PRIMITIVE CHRISTIANITY.

PRIMITIVE Christianity was a very simple thing, apart from the individual errors connected with it ; two great speculative maxims set forth its essential doctrines, " Love man " and " Love God."

It had also two great practical maxims, which grew out of the speculative : " We that are strong ought to bear the burthens of the weak," and " We must give good for evil." These maxims lay at the bottom of the Apostles' minds and the top of their hearts. Other matters which they preached, that there was one God, and that the soul never dies, were known well enough before ; and old heathens, in centuries gone by, had

taught these doctrines quite as distinctly as the Apostles, and the latter much more plainly than the Gospels. These new teachers had certain other doctrines peculiar to themselves, which hindered the course of truth more than they helped it, and which have perished with their authors.

No wonder the Apostles prevailed with such doctrines, set off or recommended by a life which, notwithstanding occasional errors, was single-hearted, lofty, full of self-denial and sincere manliness. "All men are brothers," said the Apostles: "their duty is to keep the law God wrote eternally on the heart; to keep this without fear." The forms and rites they made use of, their love-feasts and Lord's Suppers, their baptismal and funeral ceremonies, were things indifferent, of no value save only as helps. In an age of many forms, Christianity fell in with the times. It wore a Jewish dress at Jerusalem, and a Grecian costume at Thessalonica. It became all things to all men. Some rites of the early Church seem absurd as many of the latter. Each age of the world has its own way, which the next smiles at as ridiculous. Still the four maxims mentioned above give the spirit of primitive Christianity.

Primitive Christianity did not owe its spread to the address of its early converts. They boast of this fact. The Apostles, who held these four maxims, were plain men, very rough Galilean fishermen, rude in speech and not over-courteous in address, if we may credit the epistles of Paul and James. They had incorrect notions in many points which both we and they deem vital. All of these men, so far as the New Testament enables us to judge, looked for the visible return of Jesus to the earth with clouds and great glory, and expected the destruction of the world, and that in very few years. These facts are very plain to all who will read the Epistles and Gospels, in spite of the dust which interpreters cast in the eyes of common sense.

Were human beings ever free from errors of opinion, imperfection in action? Has the nature of things changed, and did the earth bring forth superhuman men in the first century? It does not appear. But underneath these mistakes, errors, follies, of the primitive Christians, there beat the noble heart of religious love which sent life into their every limb. These maxims they had learned from Jesus, seen exhibited in his life,

found written on their heart — these did the work, spite of the imperfection and passions of the Apostles. The nobleness of the heart found its way up to the head and neutralized errors of thought. By means of these causes the doctrines spread.

There are two classes of men who come to religion. Some seem to be born spiritual. They are aboriginal saints, natives of heaven, whom accident has stranded on the earth; men of few passions, of no tendency to violence, anger, or excess in anything. They do not hesitate between right and wrong, but go the true way as naturally as the bird takes to the air and the fish to the water, because it is their natural element and they cannot help it. Reason and religion seem to be coeval. Their religion and their consciousness are of the same date. Desire and duty in the warp and woof weave harmoniously, like sisters, the many-colored web of life. To these men life is easy; it is not that long warfare which it is to so many. It costs them nothing to be good; their desires are dutiful, their duties desirable. They have no virtue which implies struggle. They are goodness all over, which is the harmony of all the powers. Their action is

their repose ; their religion their self-indulgence ; their daily life the most perfect worship. Say what we will of the world, these men, who are angels born, are happier in their lot than such as are only angels bred, whose religion is not a matter of birth, but of hard earnings. They start in their flight to heaven from an eminence which other souls find it hard to attain, and roll down, like the stone of Sisyphus, many times in the perilous ascent.

The other class are men of will ; hard, iron men, who have passions, and doubts, and fears, and a whole legion of appetites in their bosom, but yet come armed with a strong sense of duty, a masculine intellect, a tendency upwards towards God, a great heart of flesh contracting and expanding between self-love and love of man. These are the men who feel the puzzle of the world and are taken with its fever ; stout-hearted, strong-headed men, who love strongly and hate with violence, and do with their might whatever they do at all. These are the men that make the heroes of the world. A yoke of iron will not hold them ; nor that of public opinion, more difficult to break. Danger is nothing,

persecution nothing: it only puts the keener edge on his well-tempered spirit.

It is sometimes asked, What made so many converts to Christianity under such fearful circumstances? The answer depends on the man. Most men apply the universal solvent and call it a miracle, an over-stepping of the laws of mind. Men felt the doctrine as taught by Christ—love to God and love to man—was true and divine: they heard the voice of God in their own hearts say, It is true. They tried it by the standard God has placed in the heart, and it stood the test. “Here at least is something divine, for men do not gather grapes of thorns.”

Primitive Christianity acknowledged what was good and true in all systems, and sought to show its own agreement with goodness and truth wherever found. It told men what they were. It bade them hope, look upon the light and aspire after the most noble end—to be complete men, to be reconciled to the will of God, and so become one with Him. It told men there was one God, who had made of one blood all the nations of the earth, and was a Father to each man. It showed that all men are brothers. Believing in these doctrines, seeing the greatness of

man's nature filled with the beauty of a good life, the comforting thought that God is always near and ready to help, no wonder men felt moved in their heart.

This new spirit of piety, of love to man and love to God, the active application of the great religious maxims to life, led to a manly religion: it led to a noble, upright frame of mind, heart, and soul. No doubt the wisest of them was in darkness on many points: to advance in wisdom is the business of eternity.

If we come from the days of the Apostles to their successors, and still later, we find the errors of the first teachers have become magnified; the truth of Christianity is dim; men had wandered in many respects further from that great light God originally sent into the world. The Word of God had become a letter; men looked back, not forward. Superstition came into the Church. The rites of Christianity — its accidents, not its substance — held an undue place: asceticism was esteemed more than hitherto. The body began to be reckoned unholy; Christ regarded as a god, not a man living as God commands. Christianity was grossly corrupted long before it ascended the throne

of the world. But for this corruption it would have found no place in the court of Rome or Byzantium. Still in the writings of early Christians — of Tertullian and Cyprian, for example — we find a real living spirit, spite of the superstition, bigotry, and falseness too obvious in the men.

Christianity was a simple thing in Christ's time. But what is it now?

HOW TO MOVE THE WORLD.

ONE day a philosopher came to Athens from a far country to learn the ways of the wonderful Greeks, and perhaps to teach them the great lore he treasured in his heart. The wise men heard him, sought his company in the gardens, talked with him in private. The young men loved him. He passed for a wonder with that wondering people. Among those that followed him was the son of Sophroniscus, an ill-favored young man, a mechanic of humble rank. He was one of the few that understood the dark Oriental doctrines of the sage when he spoke of God, man, freedom, goodness, of the life that never dies. The young man saw these doctrines were pregnant with actions, and would one day work a revolution in the affairs of men, disinheriting many an ancient sin now held legitimate.

So he said to himself when he saw a man rich and famous, "Oh that I also were rich

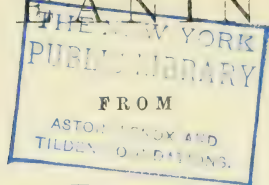
and famous ! I would move the world soon. Here are sins to be plucked up and truths to be planted. Oh that I could do it all ! I would mend the world right soon." Yet he did nothing but wait for wealth and fame. One day the sage heard him complain with himself, and said, " Young man, thou speakest as silly women. This gospel of God is writ for all : LET HIM THAT WOULD MOVE THE WORLD MOVE FIRST HIMSELF. He that would do good to men begins with what tools God gives him, and gets more as the world gets on. It asks neither wealth nor fame to live out a noble life at the end of thy lane in Athens. Make thy light thy life, thy thought action : others will come round. Thou askest a place to stand on hereafter and move the world. Foolish young man, take it where thou standest and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die."

The youth took the hint, reformed himself of his coarseness, his sneers, of all meanness that was in him. His idea became his life, and that blameless and lovely. His truth passed into the public mind as the sun into the air. His acorn is the father of

forests. His influence passes like morning from continent to continent, and the rich and the poor are blessed by the light and warmed by the life of Socrates, though they know not his name.

There is scarce anything in nature more astonishing to a reflective mind than the influence of one man's thought and feeling over another, and on thousands of his fellows. There are few voices in the world, but many echoes ; and so the history of the world is chiefly the rise and progress of the thoughts and feelings of a few great men. Let a man's outward position be what it may, that of a slave or a king, or an apparent idler in a busy metropolis, if he have more wisdom, love, and religion than any of his fellow mortals, their mind, heart, and soul are put in motion, even against their will, and they cannot stand where they stood before though they close their eyes never so stiffly.

GLEANINGS



THEODORE PARKER'S WORKS,

WITH ADDITIONS,

THE INFLUENCE OF THE RELIGIOUS ELEMENT
ON LIFE.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

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JOHN P. DES FORGES.

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GLEANINGS.

MAN is not a being of isolated faculties which act independently. The religious, like each other element in us, acts jointly with other powers. Its action therefore is helped or hindered by them. The idea of Religion is only realized by an harmonious action of all the faculties, the intellectual, the moral.

Though the Religious instinct itself be ever the same, the form of its expression varies with man's intellectual and moral state. Its influence on life may be considered under its three different manifestations.

Superstition is a morbid state of human nature, where the conditions of religious development are not fulfilled; where the functions of the religious faculty are impeded, and counteracted. The superstitious man projects out of himself a creation begotten of his Folly and his Fear; calls the furious phantom, God,

Moloch, Jehovah ; then attempts to please the capricious Being he has conjured up. To do this, the demands his Superstition makes are not to keep the laws which the one God wrote on the walls of Man's being ; but to do arbitrary acts which this fancied God demands. He must give up to the deity what is dearest to himself.

Again, the superstitious man would appease his God by unnatural personal service. He submits to painful privation of food, rest, clothing ; leads a life of solitude ; wears a comfortless dress, that girds and frets the very flesh ; shuts himself in a dungeon ; lives in a cave ; goes unshorn and filthy ; mutilates his body. In a state more refined, Superstition demands abstinence from all the sensual goods of life. Its present pleasures are a godless thing. The flesh is damned. To serve God is to mortify the appetites God gave. Above all, he must abstain from marriage. The Devil lurks under the bridal rose. This is the Superstition of the Flesh. It dwells on the absurdest of externals. The Superstition of Refined Life.

Here the man is ready to forego Reason, Conscience, and Love, God's most precious

gifts ; the noblest attributes of Man ; the tie that softly joins him to the eternal world. He will think against Reason ; decide against Conscience ; act against Love ; because he dreams the God of Reason, Conscience and Love demands it.

Now when a man has these rude conceptions, inseparable from a rude state, offerings and sacrifice are natural.

When they come spontaneous, as the expression of a grateful or a penitent heart ; the seal of a resolution ; the sign of Faith, Hope and Love, as an outward symbol which strengthens the indwelling sentiment—the sacrifice is pleasant and may be beautiful. The child who saw God in the swelling and rounded clouds of a June day ; and left on a rock the ribbon grass and garden roses as mute symbols of gratitude to the Great Spirit who poured out the voluptuous weather ; the ancient pagan who bowed prone to the dust, in homage, as the sun looked out from the windows of morning, or offered the smoke of incense at nightfall in gratitude for the day, or kissed his hand to the Moon, thankful for that spectacle of loveliness passing above him ; the man who, with reverent thankful-

ness or penitence, offers a sacrifice of joy or grief, to express what words too poorly tell ;— he is no idolator, but Nature's simple child.

We rejoice in self-denial for a father, a son, a friend. Love and every strong emotion has its sacrifice. It is rooted deep in the heart of men.

God needs nothing. He cannot receive ; yet man needs to give. But if these things are done as substitutes for holiness, as causes and not mere signs of reconciliation with God, as means to coax and wheedle the Deity and bribe the All-powerful, it is Superstition, rank and odious. Examples enough of this are found in all ages. To take two of the most celebrated cases, one from the Hebrews, the other from a Heathen people. Abraham would sacrifice his son to Jehovah, who demanded that offering. Agamemnon, his daughter to angry Diana. But a Deity kindly interferes in both cases. The Angel of Jehovah rescues Isaac from the remorseless knife; a ram is found for a sacrifice.

Diana delivers the Daughter of Agamemnon and leaves a hind in her place. No one doubts the latter is a case of superstition most ghastly and terrible. A father murder his own child—

a human sacrifice to the Lord of Life! It is rebellion against Conscience, Reason, Affection; treason against God.

In this more enlightened age, the nineteenth century, have the footsteps of Superstition been effaced from our land? Our books of theology are full thereof; our churches and homes, not empty of it. When a man fears God more than he loves him; when he will forsake Reason, Conscience, Love—the still small voice of God in the heart—for any of the legion voices of Authority, Tradition, Expediency, which come of Ignorance, Selfishness and Sin; whenever he hopes by a poor prayer, or a listless attendance at church, or an austere observance of Sabbaths and Fast-days, a compliance with forms, when he hopes by professing with his tongue, the doctrine he cannot believe in his heart, to atone for wicked actions, wrong thoughts, unholy feelings, a six days life of meanness, deception, rottenness, and sin,—then is he superstitious. Are there no fires but those of Moloch; no idols of printed paper, and spoken wind? No false worship but bowing the knee to Baal, Adonis, Priapus, Cybele? Superstition changes its forms, not its substance. If he were superstitious, who

in days of ignorance but made his son's body pass through the fire to his God, what shall be said of them, who in an age of light, who systematically degrade the fairest gifts of men, God's dearest benefaction, who make life darkness, death despair, the world a desert, Man a worm, nothing but a worm, and God an ugly fiend, that made the most of men for utter wretchedness, death, and eternal hell? Alas for them! They are blind and see not. They lie down in their folly. Let Charity cover them up.

OF FANATICISM.

There is another morbid state of the religious Element. It consists in its union with Hatred and other malignant passions in men. Here it leads to Fanaticism. As the essence of Superstition is Fear, coupled with religious feeling, so the essence of Fanaticism is Malice mingling with that sentiment.

It may be called HATRED BEFORE GOD. The Superstitious man fears lest God hate him; the Fanatic thinks he hates not him but his enemies.

Is the Fanatic a Jew? The Gentiles are hateful to Jehovah; a Mohammedan? all are

infidel dogs who do not bow to the prophet, their end is destruction. Is he a Christian? he counts all others as Heathens, whom God will damn; of this or that sect? he condemns all the rest for their belief, let their life be divine as the prayer of a saint.

Fanaticism like Superstition, is found in all ages of the world. It is the insanity of mankind. As the richest soils grow weightiest harvests, or most noxious weeds and poisons the most baneful, as the strongest bodies take disease most sorely; so the deepest natures, the highest forms of worship, when once infected with this leprosy, go to the wildest excess of desperation. Thus the fanaticism of worshippers of one God, has no parallel among idolators.

The fanatic conceives that God demands of him to persecute his foes. The thought troubles him by day, and stares on him as a spectre at night. God, or his angel, appear to his crazed fancy, and bids him to the work with promise of reward, or spurs him with a curse. Then there is no torture too cruel or exquisitely rending, for his fancy to devise, his malice to inflict.

Men of this character, have played so great a part in the world's history, they must not be passed over in silence. The ashes of the innocents they have burned, are sown broadcast and abundant in all lands. Let the Heretic speak from the dungeon-racks of the Inquisition; that of the "true believer" from the scaffolds of Elizabeth, most Christian Queen. Let the men who died in religious wars, always the bloodiest and most remorseless; the woman whom nothing could save from a fate yet more awful; the babes, newly born, who perished in the sack and conflagration, of idolatrous and heretical cities, when for the sake of Religion, men violated its every precept, and in the name of God, broke down his Law, and trampled his image into bloody dust;—let all these speak, to admonish, and to blame.

It has been both the foe and the auxiliary of the Christian Church. There is a long line of Fanatics, extending from the time of Jesus, reaching from century to century, marching on from age to age, with the banner of the cross over their heads, and the Gospel on their tongues, and fire and sword in their hands.

If one would find Fanaticism in its modern and more Pharisaic shape, let him open the

sectarian newspapers, or read theological polemics. To what mean uses may we not descend! The spirit of Fanaticism stares at men in the street. It can only bay in the distance; it dares not bite. Poor, craven Fanaticism! fallen like Lucifer, never to hope again.

These two morbid states just past over, represent the most hideous forms of human degradation. In man there is a mixture of good and evil. "A being darkly wise and poorly great."

OF SOLID PIETY.

The legitimate and perfect action of the Religious Element, takes place, when it exists in harmonious combination with Reason, Conscience and Affection. Then it is not Hatred, and not Fear, but LOVE BEFORE GOD. It produces the most beautiful development of human nature; the golden age, the fairest Eden of life, the Kingdom of Heaven; Its Deity is not the God of Infinite Power, Wisdom, Justice, Love, and Holiness. Fidelity to Himself within whose encircling arms it is beautiful to be.

The demands it makes are to keep the Law He has written in the heart, to be good, to do

good ; to love men, to love God. The end it proposes, is, to reunite the man with God, till he thinks God's thought, which is Truth ; feels God's feeling, which is Love ; wills God's will, which is the Eternal Right ; thus finding God, in the sense wherein he is, not far from any one of us ; becoming one with Him, and so partaking the divine nature. Then Faith and Knowledge are the same thing, Reason and Revelation do not conflict, Desire and Duty go hand in hand, and strew man's path with flowers. Religion demands no particular actions, forms, or modes of thought. His priest is the holy spirit within him. He does not sacrifice Reason to Religion, nor Religion to Reason. Brother and Sister, they dwell together in love. Belief does not take the place of Life. Capricious austerity atones for no duty left undone. He loves Religion as a bride, for her own sake, not for what she brings.

Purity without and Piety within ; these are his heaven, both present and to come. Over every gloomy cavern, and den of despair, Hope arches her rainbow ; the ambrosial light descends.

The true religious man, amid all the ills of time, keeps a serene forehead, and entertains a peaceful heart. Such a one can endure hardness, and be content, a rock amid the waves. He fears no evil, God is his armor against fate. He has not the spirit of fear but joy. The ills of life are overcome and Heaven won, while in the flesh; this accords with the early teachings of Christ.

The Religion which God enthroned in the hearts of men, is the great refinement of the world; its tranquil star that never sets? Need it be told, that all Nature works in its behalf; that every mute and every living thing seems to repeat God's voice, Be perfect, that Nature which is the *outness* of God, favors Religion, which is the *in-ness* of Man, and so God works with us? Heathens knew it. It has long been known that Religion, in its true estate, created the deepest welfare of man. Socrates, Seneca, Plutarch, Antoninus, Fenelon, tell us this. It might well be so. Religion comes from what is strongest, deepest, most beautiful and divine; lays no rude hand on soul or sense; condemns no faculty as base. It sets no bounds to Reason, but Truth; none to Affection but Love; none to Desire but Duty;

none to the soul but Perfection ; and these are not limits, but the charter of infinite freedom. No doubt there is joy in the success of earthly schemes.

There is delight in feasting on the bounties of Earth, the garment in which God veils the brightness of his face ; in being filled with the fragrant loveliness of flowers ; the song of birds ; the hum of bees ; the sounds of ocean ; the rustle of the summer wind, heard at evening in the pine tops ; in the cool running brooks ; in the majestic sweep of undulating hills ; the grandeur of untamed forests ; the majesty of the mountain ; in the morning's virgin beauty ; in the maternal grace of evening, and the sublime and mystic pomp of night. Nature's silent sympathy—how beautiful it is !

There is joy, no doubt there is joy to the mind of Genius, when thought bursts on him as the tropic sun, rending a cloud, when long trains of ideas sweep through his soul, like constellated orbs before an angel's eye ; when sublime thoughts and burning words rush to the heart ; when Nature unveils her secret truth, and some great Law breaks, all at once, upon a Newton's mind, and chaos ends in light ; when the hour of his inspiration and

the joy of his genius is on him, 'tis then that this child of Heaven feels a god-like delight. 'Tis sympathy with Truth.

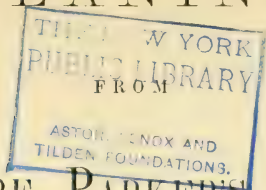
There is a higher and more tranquil bliss when heart communes with heart: when two souls unite in one, like mingling dew-drops on a rose, that scarcely touch the flower, but mirror the heavens in their orbs; there is a rapture deep, serene, heartfelt, and abiding in this mysterious fellow feeling with a congenial soul, which puts to shame the cold sympathy of Nature, and the ecstatic but short-lived bliss of Genius in his high and burning hour.

But the welfare of Religion is more than each or all of these. The glad reliance that comes upon the man; the sense of trust; a rest with God; the soul's exceeding peace; the universal harmony; the infinite within; sympathy with the Soul of All—is bliss that words cannot portray. He only knows who feels. His thoughts shine more brilliant, when set in the light of Religion, Friendship, and Love it renders infinite. The man loves God when he but loves his friend. This is the joy Religion gives; its perennial rest; its everlasting life. It comes not by chance. It is the possession of such as ask, and toil and toil again.

It is withheld from none, as other gifts. Nature tells little to the deaf, the blind, the rude. Every man is not a genius, and has not his joy. Few men can find a friend that is the world to them. That triune sympathy is not for every one. But this welfare of Religion, the deepest, truest, the everlasting, the sympathy with God, lies within the reach of all his Sons ; all will sooner or later realize it under God's training.

I believe that probation never ceases, that it continues on the other side of the grave, that God is ever educating man to broader and broader truths, to a more perfect knowledge of his wondrous ways and infinite goodness, and in this way shall ever be approaching to God's perfection, but to which he never can attain. This view furnishes, as I conceive, the only rational idea of the purpose of God in ordaining the immortality of the human soul. As truth after truth is added to the stores of man's knowledge in relation to God and his works, the more and more is he impressed with the glory of the author of the universe and the wonderful harmony and accord of all created things, and the more and more profound is his worship and the more precious his existence.

GLEANNINGS



THEODORE PARKER'S WORKS,

WITH ADDITIONS,

THEISM AND ATHEISM.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

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JOHN P. DES FORGES.

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GLEANNINGS.

The fool hath said in his heart, there is no God.—PSALM xiv : 1.

SPECULATIVE THEISM is the belief in the existence of God, in one form or another; and I call him a Theist who believes in any God. By Atheism, I mean absolute denial of the existence of any God. A man may deny actuality to the Hebrew idea of God, to the Christian idea of God, or to the Mahometan idea of God, and yet be no atheist.

The Hebrews formed a certain conception of a being with many good qualities, and some extraordinarily bad qualities, and called it Jehovah, and said, "That is God: it is the only God." The majority of Christians form a certain conception of a being with more good qualities than are ascribed to Jehovah, but with some most atrociously evil qualities, and

call it Trinity, or Unity and say—"That is God: it is the only God."

Now a man may deny the actuality of either or both these ideas of God, and yet be no atheist.

He may do so because he is more of a theist than the majority of Hebrews or Christians, because he has a higher development of the religious faculty, and has thereby obtained a better idea of God.

Thus the Old Testament prophets, with a religious development often far in advance of their Gentile neighbors, declared that Baal was no God. Of course the worshipper of Baal, called the Hebrew prophets atheists, for they denied all the God that Gentiles knew. Paul in the New Testament, more of a theist than the Greeks and Asiatics about him, with a larger religious development than they dreamed of, said—"an Idol is nothing." That is, there is no divine being which corresponds exactly to the qualities ascribed to any material idol. Their idea of God, said Paul, lacked actuality.

The superior conception of God always nullifies the inferior conception. Thus as the world grows in its development, it necessarily

out-grows its ancient ideas of God, which were only temporary and provisional. As it goes forward, the ancient deities are looked on first as devils, next as a mere mistaken notion which some men had formed about God. For example, a hundred years ago it was the custom of the learned men of the Christian church to speak of the Heathen deities,—Jupiter, Apollo, Venus, and the rest,—as devils. They did not deny the actual existence of those beings, only affirmed them to be not Gods but devils or “fallen angels;” at any rate, evil beings. Some of the heretics among the early Christians, said the same of the Hebrew Jehovah, that he was not the true God, but only a devil who misled the Jews. Now-a-days well educated men who still use the terms, say that Jupiter, Apollo, Venus, and the others, were only mistaken notions which men formed of God. They deny the actuality of the idea, “Jupiter, is nothing.” A man who has a higher conception of God than those about him, who denies their conception, is often called an atheist by men who are less theistic than he. Thus the Christians who said the Heathen idols were no gods, were accounted atheists by the people, and accordingly put to

death. Thus Jesus of Nazareth was accused of blasphemy, and crucified by men who had not a tithe of the religious development and reverence for God which he possessed. The men who centuries ago denied the actuality of the Trinity were put to death as atheists—Servetus among the rest, John Calvin himself tending the flames.

At this day the Devil is a part of the popular Godhead in the common theology, representing the malignant element which still belongs to the ecclesiastical conception of Deity. If a man says there is no devil, he is thought to be, if not an atheist, at least very closely related to an atheist. He denies a portion of the popular Godhead; is constructively an atheist; an atheist as far as it goes; atheistic in kind, as much as if he denied the whole Godhead, when he would obviously be branded an atheist.

I use the word Atheism in quite a different sense. It is the absolute denial of any and all forms of God; the denial of the Genus; the denial of all possible ideas of God—highest as well as lowest.

At this day there are some philosophers, quite eminent men too, who call themselves

atheists, and in set terms deny the actuality of any possible idea of God.

Some of them are men of quite superior ability, men of very large intellectual culture. They seem to be truth-loving and sincere persons; conscientious, just, humane, philanthropic and modest men, aiming to be faithful to their nature, their whole nature. They are commonly on the side of man, as opposed to the enemies of man; on the side of the people, as against a tyrant; they are or mean to be, on the side of truth, of justice and of love.

These men, without knowing it, they have a good deal of practical religiousness of character, both in its subjective form of piety, and in its objective form of a personal and social morality.

I do not believe that such men are real atheists, though they think themselves so; and I only call them so to distinguish their doctrines, and because they themselves assume the name. I think the philosophical atheist lacks actuality as much as a devil or a ghost.

A philosophical and consistent atheist is an impossibility. A man says, There is no God; no God that is self-originated, who is the Cause of existence, who is the Mind and the

Providence of the universe : and so the order, beauty and harmony of the world of matter or mind does not indicate any plan or purpose of Deity. But, he says, Nature—meaning by that the whole sum total of existence—is powerful, wise, and good. Nature is self-originated, the Cause of its own existence, the mind of the universe, and the Providence thereof. There is obviously a plan and purpose, says he, whereby order, beauty and harmony are brought to pass; but all that is the plan and purpose of Nature.

Very well. In such cases the absolute denial of God is only formal, but not real. The Quality of God is still admitted, and affirmed to be real ; only the representative of that quality is called Nature, and not called God. That is only a change of name.

The question is this—“Are there such Qualities in existence as we call God?” It is not,—“How shall we name the qualities?”

Real Atheism is a denial of the existence of any God ; a denial of the Genus God, of the actuality of all possible ideas of God. It denies that there is any Mind or Being which is the Cause and Providence of the universe, and which intentionally produces the order,

beauty and harmony thereof with the constant modes of operation therein. To be consistent, it ought to go a step further, and deny that there is any law, order or harmony in existence or any constant modes of operation in the world; which denial is so constantly being falsified as to be apparent to the dullest intellect.

Now see the subjective Effect of this Theory, By subjective, I mean the effect it produces on the sentiments and opinions within me.

Look at it first as a Theory of the World of Matter. In respect to the Origin of matter, both theist and atheist labor under the same difficulty; neither knows anything about that. The philosophical theist admits the existence of the universe, and the atheist does the same; but in the present state of our knowledge neither atheist nor theist knows the mode of origination.

With atheism as the theory of the universe, the world ought to be a jumble of parts with no contexture; for the moment you admit the existence of order in the very least form, a constant mode of operation on the very smallest scale,—why you must admit the existence of the mind which devised the order

and the mode of operation ; and if you call the mind Geist, or God, or Nature, or Jehovah, it makes small odds : the question is not about the name, but about the fact.

Now the world is nowhere a jumble. Things are not "huddled and lumped together" in the composition of the eye ball of the emmet, or of the solar system. Every part of the universe is an argument against atheism as a theory thereof.

II. Look at human life from this point of view. I see but little ways behind, around or before me ; and yet, in all directions, my power of knowledge is greater than my power of work. I know little of the consequences which will follow from my action.

The atheist says there is nothing which knows any better, or which knows any more about it.

I come myself to die. I have labored to extend my existence, which every man loves to do, and so I reached back and sought to find out who my fathers and grandfathers were, and trace out my pedigree. I wished to extend myself collaterally, and reached forth toward Nature, and linked myself with that by science and art, and with man by love. The

same desire to extend myself urges me to go forward, instinct with immortality, and join myself again to my dear ones, and to mankind for eternal life. But my atheist stands between me and futurity. "Death is the end," says he. "This is a world without a God; you are a body without a soul; there is a here, but no hereafter: an earth without a heaven. Die, and return to your dust!"

The atheist says, things happen; they are not arranged. There is luck and ill-luck; but there is no providence. Die into dust! True, you sigh for immortality; you long for the dear arms of father and mother, that went to the ground before you, and for the rose-bud daughter prematurely nipped. True, you complain of tears that have left a deep and bitter furrow in your cheek; you complain of virtue not rewarded; of nobleness that felt for the Infinite; of a mighty hungering and thirst for everlasting life; a longing and a yearning after God:—All that is nothing. Die, and be still! Does not that content you? Does this theory square with the facts of consciousness?

True, there has been a progressive development of man's body and mind, and the functions thereof; a growth of beauty, wisdom,

justice, affection, piety ; but it is an accident, and may end to-morrow, and the next day there may be a decay of mankind, a decay of beauty, intellect, justice, affection, science, art, literature, civilization, may be all forgot. True there is a mighty going, but it goes nowhere.

Atheism sits down on the shore of Time ; the stream of Human History rolls by bearing successively, as bubbles on its bosom, the Egyptian civilization, and it passes slowly by with its myriads of millions, and that bubble breaks ; the Hebrew, Chaldean, Persian, Grecian, Roman, Christian civilization, and they pass by as other bubbles, with their many myriads of millions multiplied by myriads of millions. Their sorrows are all ended ; they were sorrows for nothing. The tears which furrowed the cheek, the unrequited heroism, the virtue unrewarded,—they have perished, and there is no compensation ; because it is a body without a soul, an earth without a heaven, a world without a God. “ Does not that content you ? ” asks our atheist.

No man can ever be content with that Few men ever come to it.

“Thanks to the human heart by which we live!” Human nature stops a great way this side of that. I am not a cowardly man; but if I were convinced there was no God, my courage would drop as water, and be no more. I am not an unhopeful man; there are few men who hope so much; I never despair of truth, of justice, of love, and piety; I know man will triumph over matter, the people over tyrants, right over wrong, truth over falsehood, love over hate; I always expect defeat to day, but I am sure of triumph at the last; and with truth on my side, justice on my side, love on my side, I should not fear to stand in a minority of one, against the whole population of this whole globe of lands: I would bow and say to them—“I am the stronger; you may glory now, but I shall conquer you at last.” Such hope have I for man here and hereafter that the wickedest of sinners I trust, God will bring face to face with the best of men, his sins wiped clean off, and together they shall sit down at the table of the Lord, in the Kingdom of God. But take away my consciousness of God, and I have no hope; none for myself, none for you, none for mankind. If no Mind in the universe were greater

than Humboldt's; no ruler wiser than presidents, and kings, and senates, and congresses, if there were no appeal from the statutes of men to the Laws of God, from present misery to future eternal triumph, on earth or in Heaven,—then I should have no hope.

But I know that the universe is insured at the office of the Infinite God, and no particle of matter, no particle of mind shall ever suffer ultimate shipwreck in this vast voyage of mortal and immortal life.

I am not a sad man. I am a cheerful, and a joyous, and a happy man. But take away my consciousness of God; let me believe there is no Infinite God; no Infinite Mind which thought the world into existence, and thinks it into continuance; no infinite Conscience which everlastingly enacts the Eternal Laws of the Universe; no infinite Affection which loves the world, loves mankind collectively and individually, notwithstanding their many faults.

Convince me that there is no God who watches over the nation, but “forsaken Israel wanders lone;” that the sad people of Europe, Africa, America, have no guardian,—then I should be sadder than Egyptian night! My

life would be only a shadow of a dimple on the bottom of a little brook,—whirling and passing away ; all the joy I have in the daily business of the world, in literature, and science and art, in the friendships and wide philanthropies of the time, would perish at once,—borne down in the rush of waters and lost in their headlong noise. Yes, I should die in uncontrollable anguish and despair.

But—God be thanked ! the foundation of religion is too deep within us. There is a great cry through all creation for the Living God. Thanks to Him, the evidence of God has been ploughed into Nature so deeply, and so deeply woven into the texture of the human soul, that very few if any can fail to recognize Him.

Religion is natural to man. Instinctively, we turn to God, reverence Him, and rely on Him. And when Reason becomes powerful, when all the spiritual faculties get enlarged, and we know how to see the true, to will the just, to love the beautiful, and to live the holy,—then our idea of God rises higher and higher, as the child's voice changes from the baby's treble pipe to the dignity of manly speech. Then the feeble, provisional ideas of

God which were formed at first, pass by us ; the true idea of God gets written in our soul, complete Beauty drives out partial ugliness, and perfect Love casts out all partial fear.

There is no complete and real practical atheism, for I think nobody could ever be perfectly consistent with real speculative atheism, and live as if he felt absolutely no obligation to speak true, to do right, to feel kind, and to be holy. That, therefore, is an extreme which man cannot possibly reach.

Some of these who are called atheists, and who name themselves so, are in reality more theistic and more religious than the general run of Christians about them.

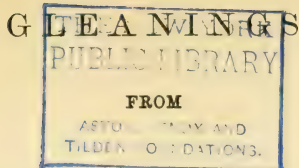
It is very plain that such a man, though he calls himself an atheist, has really an idea of man's obligation to speak true, act right, feel kind, and be holy ; a much higher idea than the man who would renounce his reason for the sake of his creed.

To live a life of practical atheism would seem to imply that a man is to look on every faculty as an instrument of pleasure or profit ; to look on his life as a means of selfishness and no more ; to look on himself as a beast of pleasure or a beast of prey.

Now man is not selfish by nature. We have self-love enough to hold us together. Self-love, the conservative principle of man, is the natural girdle put about our consciousness to keep us from falling loose, and spreading and breaking asunder. In human nature self-love is not too strong. When all the faculties act in harmony, there is no excess of this. But if you deny that faculty which looks to the Infinite, which hungers for the ideal true, the ideal just and lovely and holy, the self-love, conservative of the individual, degenerates into selfishness, invades others, and each man becomes merely selfish.

This fact implies no defect in the original constitution of Man; for it is a part of the plan of human nature that religion, the consciousness, of God, should be the foundation-element of spiritual consciousness, and so the condition of manifestation, for all the high faculties put together and as roses will not bloom without light and warmth, or as ships cannot keep the sea without keel and rudder and a hand upon the helm, no more can the high qualities of humanity come forth without we put in its proper place the foundation-element of man, and let the religious faculty lay its hand

upon the helm. The individual atheist, if consistent, must practically live in utter selfishness, material selfishness, selfishness bounded by the short span of his own earthly existence. And that is individual ruin.



THEODORE PARKER'S WORKS

ON

SPECULATIVE THEISM.

SELECTED AND PUBLISHED

BY

ROSS WINANS.



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JOHN P. DES FORGES.

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GLEANINGS.

THE FOLLOWING ON THEISM IS FROM THEODORE
PARKER'S WORKS.

I USE the word Theism, first, as distinguished from Atheism; that is, from the absolute denial of all possible ideas of God. Second, as distinguished from the Popular Theology which indeed affirms God, but ascribes to Him a finite character, and makes Him a ferocious God. And third, as distinguished from Deism, which affirms a God without the ferocious character of the popular theology, but still starts from the sensational philosophy, abuts in materialism, derives its idea of God solely by induction from the phenomena of material nature, or of human history, leaving out of sight the intuition of human nature; and so gets its idea of God solely from external observation, and not at all from consciousness, and thus accordingly represents God as finite and imperfect. I use the word as distinguished from Atheism, the denial of God; from the Popular Theology

which affirms a finite ferocious God ; and from Deism, which affirms a finite God without ferocity.

To obtain a proper idea of God, I started from human nature, from the facts of consciousness in your heart and in my heart, assuming only the fidelity of the human faculties, their power to ascertain truth in religious matters, as in philosophical and mathematical matters ; and I showed or I think I showed, that those faculties of human nature—the intellectual, the moral, the affectional and the simply religious—in their joint and normal exercise, led to the idea of God as a Being infinitely powerful, infinitely wise, infinitely just, infinitely loving, and infinitely holy, that is, faithful to Himself.

There must be many qualities of God not at all known to men, some of them not at all knowable by us ; because we have not the faculties to know them by. Man's consciousness of God and God's consciousness of Himself must differ immeasurably. God's ideas of Himself must differ as much from our idea of Him, as the constellation called the Great Bear differs from one of the beasts in the public den at Berne. For no man can ever have an

exhaustive conception of God,—one I mean which uses up and comprises the whole of God. We have scarcely an exhaustive conception of anything. Certain properties and forces of things we know; the substance of things is almost, if not quite, beyond our ken. But we may have such an idea of God as, though incomplete, is perfectly true, and comprises no quality which is not also a quality of God. Then our idea of God is true as far as it goes, only it does not describe the whole of God. To illustrate this,—a thimble cannot contain all the water in the Atlantic Ocean at once, but it may be brimful of water from the Atlantic Ocean; and it may contain nothing but water from the Atlantic Ocean. So our idea of God, though not containing the whole of Him, may yet comprise no quality which is not a quality of God, and may omit none which it is needful for our welfare that we should know. In our consciousness of God the limitations of the finite subject make it impossible that we should comprehend God as He is conscious of Himself. It is enough for us to know of the Infinite what is knowable to finite man.

The infinite God transcends the world of matter and of spirit; and in virtue of that

transcendence continually makes the world of matter fairer, and the world of human spirit wiser.

God at the creation must have known the action and history of each thing which He called into being just as well as He knows it now ; for God's knowledge is not a becoming wiser by experience, but a being wise by nature. The infinite God must know every movement of every particle of matter. We generally assent to that in the gross and reject it in the detail.

Each thing which God has made has a right to be created from perfect motives, for a perfect purpose, from perfect material, and as perfect means ; and a Right, also to be perfectly provided for. I know, to some men it will sound irreverent to speak of the Right of the created in relation to the Creator, and of the consequent Duty and Obligation of the Creator in relation to the created. But the Infinite God is infinitely just, and it is with the highest reverence that I ask, " Shall not the God of all the earth do right ? " It is the highest reverence for the Creator to say that " He gives His creatures a Right to Him, to Him as infinite Cause, to Him as infinite Providence ; " and I

count it impious to say that God has a right to create even a worm from imperfect motives, for an imperfect purpose, of imperfect material, as imperfect means. This right of the creature depends on the nature of the thing, on its quality as a creation of the Infinite God ; not on the quantity of being it has received from Him. So of course it is equal in all ; the same in the smallest “motes that people the sun-beams,” and the greatest man ; all have a birthright to the perfect Providence of the Infinite God ; an unalienable right to protection by His infinite power, wisdom, justice, love, and holiness. This lien on the Infinity of God vests in the substance of their finite nature, and is not to be voided by any accident of their history, for that accident must have been known and provided for as one of the consequences of their powers. Each thing has the infinite perfection of God as guarantee to that right. God is security for the universe, and His hand is endorsed on every great and little thing which He has made. Then if I am sure of God and His infinity, I am sure before hand of the ultimate welfare of everything which God has made, for the Infinite Father is the pledge and collateral security, the indorser, therefor.

We cannot comprehend the details of this Providence, more than of creating, nor fully understand the mode of attaining the end ; the mode of terminating, originating, and sustaining are equally unintelligible to us ; but the fact we know from the idea of God as Infinite.

In Nature, God is the only Cause, the only Providence, the only Power ; the law of Nature,—that is, the constant mode of action of the forces of the material world represents the modes of action of God Himself, His thought made visible ; and as He is infinite, unchangeably perfect, and perfectly unchangeable, His mode of action is therefore constant and universal, so that there can be no such thing as a violation of God's constant mode of action ; for there is no power to violate it except God Himself, and the infinitely perfect God could not violate His own perfect modes of action. And accordingly there can be no chance, no evil, no imperfection, in motive or purpose, in material or means, or in the modes of action thereof. Everywhere is calculated order, nowhere chance and confusion ; everywhere regular, constant modes of action of the forces in the material world unvarying and eternal laws, nowhere is there an extemporaneous

miracle. Men have their precarious make-shifts; the Infinite has no tricks and subterfuges,—not a Whim in God, and so not a miracle in Nature. Seeming chance is real direction; what looks like evil in Nature is real good. The sparrow that falls to-day does not fall to ruin, but to ultimate welfare. Though we know not the mode of operation, there must be another world for the sparrow as for man.

So much for this Theism as a Theory of the World of Matter. Now a word for it as a Theory of the World of Spirit, of the World of Man. This shall include man so far as he is matter; and something more.

Look at this first in the most general way, in relation to Human nature,—to Mankind as a whole; then I will come down to particulars.

Here the same thing is to be said as of Nature, namely, the infinite God must be a Perfect Cause thereof, and have created the world of man from perfect motives, for a perfect purpose, of perfect material, as perfect means. God has no other motive, purpose, material, or means.

The perfect motive must be Absolute Love, producing the desire to bless the world of man, that is, the desire to confer thereon a form and

degree of welfare which is perfectly consistent with the entire nature of man. The perfect purpose must be the attainment of that bliss, the ultimate attainment not to-day, or when man wills, but when the Infinite God wills.

Perfect material is that which is capable of this welfare; and perfect means are such as achieve it.

So much for God considered as a perfect Cause in the world of man. I need not here further repeat what I just said of creation in the world of matter.

But God must be also perfect Providence for the world of man; he must be perpetually present therein, in each portion thereof. Men think that God was present in some moment of time at the creation of mankind. Very true! but in each moment of mankind's existence, since God is just as present, for providence is a continuous line of creations, and God is as much present and as much active at every point of that line as at the beginning or end thereof. I know men speak of yielding up the spirit and going out of the body, going to God. Is not God about, within, and around us, while we are in the body just as much as when we shake off the known and enter on that untried existence.

God must have known at the creation all the action and history of the world of man as well as of Nature or matter.

But in the world of man there is a certain amount of freedom which seems to make the question difficult. In that part of the world of Nature not endowed with animal life, there is no margin of oscillation; and you may know just where the moon will be to-night, and where it will be a thousand years hence. The constant forces, with their compensations, may all be known; and so every nutation of the moon is calculable with entire certainty. The modes of action there are as little variable as the maxims of Geometry. The moon's node is an invariable consequent of material necessity.

In the world of animals there is a small margin of oscillation; but you are pretty sure to know what the animals will do, that the beaver will build his dam and the wren her nest, just as their fathers built; that every bee next summer will make her six-sided cell with the same precision and geometric economy of material and space wherewith her ancestors wrought ten thousand years ago, solving the problem of isoperimetrical figures.

But man has a certain amount of freedom ; a larger margin of oscillation wherein he vibrates from side to side. The nod of Lord Burleigh is a variable contingent of human caprice. Hence it is thought that God could not foreknow the oscillations of caprice in the human race, in the Adamitic Cain of ancient poetry, or the Napoleonic Cain of contemporaneous history, till after they took place. But that conclusion comes only from putting our limitations on God. It is difficult for the astronomer's little boy to measure the cradle he sleeps in, or to tell what time it is by the nursery clock ; but the astronomer can measure the vast orbit of Leverrier's star before seeing it, and correct his nursery clock by the great dial hung up in heaven itself : yet the difference between the mind of the astronomer's boy and the mind of the astronomer is nothing compared to the odds between finite intellect and the infinite understanding of God. So, though the greater complication makes it more difficult for you and me to understand the consciousness of free men, whose feelings, thoughts, and consequent actions are such manifold contingents, it is not at all more difficult for God ; in fact, nothing is difficult with God.

So the quantity of human oscillation with all the consequences thereof, must of course be perfectly known to God before the creation as well as after the special events come to pass ; for to God, contingents of caprice and consequents of necessity must be equally clear both before and after the event.

Though human caprice and freedom be a contingent force, yet God knows human caprice when He makes it, knows exactly the amount of that contingent force, all its actions, movements, and history, and what it will bring about. And as He is an infinitely wise, just, and loving Cause and Providence, so there can be no ultimate absolute evil or imperfection in the world of man, more than in the world of matter, or in God, Himself.

So much for this Theism as a Theory of the World of Man as a Whole, in its most general form.

Now see the concrete application thereof in the General Human Life—in the life of nations. In creating mankind God must have known there would have come the great races of men,—Ethiopian, Malay, Tartar, American, Caucasian.

Therefore, as you look on the sad aspect of

the world at present ; on Italy ridden by the Pope and Priest ; on Austria, Hungary, and Germany, the spark of freedom trodden out by the Imperial or Royal hoof ; on France, crushed by her own armies, at the command of a cunning voluptuary ; on Ireland, trodden down by the capitalists of Britain ; on the American slave, manacled by State and Church,—you know, first, that God foresaw all this at the creation, as a consequence of the forces which He put in human nature ; next, you know that He provides for it all, so that it shall not interfere with the ultimate bliss of the Italian,—Pope-ridden, and Priest-ridden ; of the Austrian, Hungarian, German, from whose heart the Imperial or Royal hoof has trod the spark of liberty ; of the Frenchman, the victim of a voluptuous tyrant ; of the Irishman, trodden down by the British capitalist ; and of the American slave, fettered by the American Church and manacled by the American State. God made the world in such a manner that these partial evils would take place ; and they take place with His infinite knowledge, and under His infinite Providence. So, when we see these evils, we know that, though immense, they are partial evils, compensated by constants

somewhere, and provided for in the infinite engineering of God, so that they shall be the cause of some ultimate good. You cannot suppose—as writers of the Old Testament do—that the affairs of the world look desperate to God, and He repents having made mankind, or any fraction of the human race.

See this Theism in its application to Individual Human Life ; your life and mine. God is perfect Cause and perfect Providence for me and you. Before the creation He knew everything that I shall do, everything that I shall suffer, everything that I shall be ; provided for it all, so that absolute bliss must be the welfare of each of us at last. The evils—that is the suffering in mind, body, and estate, the imperfect bliss, my failing to attain the outward or inward condition of this welfare—these must come either from my nature, my human nature as man, my individual nature ; or, from the circumstances that are about me ; or from the joint action of the two.

God, as perfect Cause, must have known my nature, my circumstances, the effect of their joint action ; as perfect Providence, He must have arranged things so that nature and circumstances shall work out for me, and for every-

body, all this ultimate bliss which the perfect motive can desire as a perfect purpose, which perfect materials can achieve as perfect means. My individual suffering, error sin, must have been equally foreseen, fore-cared for, and used in the great house-keeping of the Eternal Mother as a means to accomplish the purpose of ultimate welfare.

God is responsible for His own creation, His world of matter, and His world of man ; for mankind in general ; for you and me. God's work is all warranted. He is present and active with me to-day with all His infinite perfections ; then as Cause, so now as Providence. And do you think the universe will fail of its purpose with Infinite God as its Providence and Cause ? Do you think any nation, any single human soul can ever fail of achieving this ultimate bliss, with Infinite God as its Cause, and Infinite God as its Providence ? Why, so long as God is God, it is impossible that His motive and purpose should fail to design good for all and each, or His material and means fail to achieve that ultimate good.

The Universe is God's Scripture ; Nature the prose, and Man the poetry of God. The world is a volume holier than the Bible, old as crea-

tion. What history, what psalms, what prophecy therein! what canticles of love to beast and man! not the "Wisdom of Solomon," as in this Apocrypha, but the Wisdom of God, written out in the great Canon of the Universe.

From this point of view how beautiful appears the World of Man! When I look on the whole history of man,—man as a savage, as a barbarian, as half-civilized, or as civilized, feudal or commercial—fighting with all the forces which chemistry and mechanical science can offer, and suffering from want, war, ignorance, from sin in all its thousand forms.

When I see the individual suffering, from want, ignorance and oppression.

Can I fear? O no! though the worm of sorrow bore into my own heart, I cannot fear. The Infinite God with infinite power, wisdom, justice, holiness and love, knew it all and made all, so that by the action of the world of man, and the world of matter, the perfect motive and the perfect means shall achieve the perfect purpose of the infinite loving-kindness of God.

Then how grand is human destination? Ay, your destination and mine! There is no chance; it is direction which we did not see. There is no fate, but a Mother's Providence

holding the universe in her lap, warming each soul with her own breath, and feeding it from her own bosom with everlasting life.

In the world of matter there is the greatest economy of force. The rain-drop is wooed for a moment into bridal loveliness by some enamored ray of light, then feeds the gardener's violet, or moves the grindstone in the farmer's mill,—serving alike the turn of Beauty, and of Use. Nothing is in vain; all things are manifold in use.

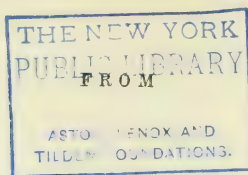
“A rose, beside his beauty, is a cure.”

And do you, then, believe that the great God, whose motto, “waste not, want not,” is pictured and practised on earth and sea and sky, is prodigal of human suffering, human woe? Every tear-drop which sorrow has wrung from some poor negro's eye, every sigh, every prayer of grief, each groan the exile puts up in our own and other lands, has its function in the great chemistry of our Father's world. These things were known by God, and He will bring every exile, every wanderer in His arms, the great men not forgot, the little not less blest, and bear them rounding home from bale to bliss, to give to each the welfare which His nature needs to give and ours to take.

The atheist looks out on a hero without a hereafter, a body without a Soul, a world without a Heaven, a universe with no God ; and he must needs fold his arms in despair, and dwindle down into the material selfishness of a cold and sullen heart. The popular theologian looks out on the world and sees a body blasted by a Soul, a here undermined by a hereafter of hell, with Heaven, whence the elect may look over the edge and rejoice in the writhings of the worms unpitied beneath their feet. He looks out and sees a grim and revengeful and evil God.

Such is his sad whim. But the man with pure theism in his heart looks out on the world, and there is the infinite God everywhere as perfect Cause, everywhere as perfect Providence, transcending all, yet immanent in each, with perfect power, wisdom, justice, holiness, and love, securing perfect welfare unto each and all.

GLEANINGS



THEODORE PARKER'S WORKS.

UNIVERSAL PROVIDENCE OF GOD.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.



BALTIMORE:

JOHN P. DES FORGES

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GLEANNINGS.

A Duty involves reciprocal obligation; a Right is the correlative of a Duty. There is a human Duty to obey, reverence, and love God, with our finite nature; but also, and just as much, is there a human Right to the protection of God. So there is a divine Duty on God's part, of Providence towards man, as well as a divine Right of obedience from man. I mean to say, as it belongs to the finite constitution of man to obey, reverence, and love God—the duty of the finite toward the Infinite; so it belongs to the Infinite constitution of God to provide for man—the duty of the Infinite towards the finite. Obedience belongs to man's nature, Providence to God's nature. We have an unalienable lien upon His Infinite Perfection.

From the idea of God as Infinite it follows that He has no right to call into being a single soul and make that soul miserable for its

whole life ; or to inflict upon it any absolute and unrecompensed evil ; no right to call into life a single worm and make that worm's life a curse to itself. It is irreverent and impious to teach that He could do this. It is a plain contradiction to the idea of God. It is as impossible for Him to create anything from an imperfect motive, for an imperfect purpose, as it would be for Him to make Right, wrong.

To say that God has a right, or a desire, to repudiate his Infinite Justice is as impious as to say there is no God. Indeed it is a denial of God, not merely a negation of His phenomenal existence, but of the very Substance of His Being.

Now from the Infinite Perfection of God it follows that His Providence is Infinite, that is, completely perfect and perfectly complete ; that as Cause and Providence He works continually to bless his creatures, and only to bless them.

This must be so : for the opposite could only come from a defect of Wisdom—He did not know how to bring about their welfare ; from a defect of Justice—He did not will their welfare ; from a defect of Justice—He did not will their welfare ; from a defect of Love—He

did not desire it, from a defect of Power—He could not bring it to pass ; or a defect of Holiness—He would not use the power, love, justice, and wisdom for His creatures' sake. God, must exercise an infinite Providence over each and all his works.

Perfectly fitted to achieve the purpose which He designed, that must be a benevolent purpose, involving the greatest possible bliss for each and all, for the Infinite God could desire no other end. No part must be lost, no part absolutely sacrificed to the good of another, or of all others, and to its own harm and ruin.

All this follows unavoidably from the idea of God as infinitely perfect. Starting from this point all is plain. But concrete things often seem imperfect because they do not completely serve our transient purpose, while we know not the eternal purposes of God. We look at the immediate and transient result, not at the ultimate and permanent.

Though Theologians talk of the infinite goodness of God, and the perfection of His providence, they have yet a certain belief in a Devil, even if it is not always a personal devil, at any rate it is a principle of Absolute Evil, which they fear will, somehow, outwit

and override God, getting possession of the world; will throw sand into the delicate watch-work of the Universe and completely thwart the Providence of the Eternal.

This comes from that dark notion of God which haunts the theology of Christendom; yea, of the Hebrew, the Mahometan, and Hindoo world. It is painful to see how this notion prevails amongst intelligent and religious men. They tell you of the greater activity of the Evil Principle; they see it in the insects which infect the grain and fruit trees, forgetting that God takes care of these insects as well as of man. When we study deeper, we see that there is no evil principle, but a good principle, so often misunderstood by men. If we start with the idea of the Infinite God we know the purpose is good before we comprehend the means thereto.

I am conscious of freedom. But a little experience shows that this freedom has its limitations, and is not absolute. It is conditioned on every side by my outward circumstances, the events of my history, the accidents of education, the character of my parents and daily associates; by the constitution of my body—its varying health, hunger, and thirst,

youth, manhood, and old age. To speak figuratively, it seems as if man was tied by two tethers—the one of historic circumstances, the other of his physical organization—fastened at opposite points, but the cord is elastic, and may be lengthened by use, or shortened by abuse and neglect; and within the variable limit of his tether man has freedom, but cannot go beyond it.

Christian theologians say that saints, the elect, share the “covenanted mercies” of God and are favorites, enjoying His special providence, while the rest of men are left to His “uncovenanted mercies,” and have need to tremble.

So Christians think God has His favorites amongst men, and, like a partial father, takes better care of some of His children than of the rest.

What indignation would suffice towards a mother who neglects a backward boy, takes no pains with the girl that is a cripple, or with a son who has an organic and hereditary tendency to dissipation and licentiousness?

To attribute so base a character and such unjust conduct to God as you would not respect in a mother, is thoughtless to say the least of it.

The notion of a special providence, wherein God acts without law or against law, is the most spiritual and attenuated form of the doctrine of miracles, the last glimmering of the candle before it goes out.

This common theological notion of the limited general providence and limited special providence of God belongs to the very substance of the popular theology, and springs from its idea of God as finite in power, in wisdom, in justice and in love.

Believing that God grows wiser by experiment, and must alter his plans. Yet in contradiction of their own statements, they declare Him without variableness and shadow of turning; while according to the popular theology the history of God is a history of revolutions, even in His dealing with his chosen people, the revelation through the Messiah being flatly opposite to the revelation through Moses which it annuls.

From the Nature of God as Infinite, from the relation He sustains to the creation, as perfect and perpetual Cause thereof, it follows, that His Providence must be universal. It must extend to each thing He has created,

to all parts of its existence and to every action thereof.

All its actions must be thus provided for.

The laws of the Universe, the constant modes of operation of the material or human forces, must be founded on complete and perfect knowledge, and co-extensive therewith, and be exponents of that motive and servants of that purpose. This is what is meant, when it is said the laws of matter and of mind belong to the nature and constitution of matter and of mind. These laws are formed after a complete knowledge of all the properties, functions, and consequences of matter and mind.

To this universal extent must all things be under the Providence of God; to this extent His constant modes of operation must needs reach out.

God's Providence must be infinite, like His nature. Accordingly it neither requires nor admits of miraculous makeshifts and provisional expedients, which theologians think indispensable to their finite God.

When God created mankind He must have given thereto the powers which are requisite to accomplish all His purpose.

Of course God must foreknow what use or abuse would be made of these powers, given in their present proportion, just as well as He knows now, after all the experience of centuries. Knowing human nature, He must foreknow human history. For example, God must have foreknown that young children would stumble bodily in getting command of their limbs, in learning to walk, and suffer pain in consequence thereof, that older children would stumble spiritually in getting command of their spirits, in learning to think and to will, and suffer in consequence of that: that mankind, as a whole would stumble in getting command of the material world, and the development of their human powers; and accordingly there would be suffering from that cause.

Now God, inasmuch as He is God, acts providentially in Nature, not by miraculous and spasmodic fits and starts, but by regular and universal laws, by constant modes of operation; and so takes care of material things without violating their constitution, acting always according to the nature of the things which He has made. It is a fact of observation, that in the material and unconscious

world, He works by its materiality and unconsciousness, not against them; in the animal world by its animality and partial consciousness, not against them. Judging from the nature of God and of man, it must be concluded that in the providential government of the human world, He acts also by regular and universal laws, by constant modes of operation; and so takes care of human things without violating their constitution, acting always according to the human nature of man, not against it, working in the human world by means of man's consciousness and partial freedom, not against them.

Here, in the human world, God's providence must be as complete and as perfect as there in the material or animal world, in each department acting by the natural laws thereof, not without or against them. As, by the very constitution of material or animal things, God's providence acts by the natural laws thereof—statical, dynamical, and vital laws; so, from the very constitution of man, it appears that His perfect Providence must work according to the spiritual laws thereof; for it is not conceivable, either that God should devise laws not adequate for His purpose, or

capriciously depart from them if made adequate.

The common theological notion of a special Providence, with its special favorites, is full of mischief. Some intensely national writer in the Hebrew Old Testament tells us that Noah cursed the descendants of Ham, for their father's folly; theologians inform us, that in consequence thereof his descendants are cast-off, outlaws from God. But there are no outlaws from the infinite Father: to say He casts off any child of His, Hebrew or Canaanite, is as absurd as to say He alters the axiom of mathematics, or the truths of the multiplication table. It is inconsistent with the nature and constitution of the Infinite God.

All individuals then must be equally under the same providential care of the Infinite God; not merely the good men, the heroes of religion; the Moseses and the Jesuses, but the ordinary men, and wicked men, not barely in their great moments, when they feel conscious of God, but in their daily work and humble consciousness. Then it is plain that not only Moses and Jesus are providential men intrusted with a special mission, but you and I and each man are just as much providential men,

equally intrusted with a mission, not the less special because it is humble and our powers are weak.

The unnatural Spartan father rejects and disdains his idiot girl, leaving her to perish on Mount Taygetus; the theologian casts off his son, grown up wicked and a public criminal, leaving him to perish unpitied in his jail. But the loving kindness of the Infinite Father watches over the fool; the tender mercy of the Infinite Mother takes up the criminal when mortal parents let him fall. There is no child of perdition before the Infinite God.

Now God, as the infinitely perfect must accomplish His providential function by the laws which belong to the nature and constitution of things; that is, by the normal and constant mode of operation of the natural powers resident in those things themselves; in material and animal nature by the forces and laws thereof; in human nature by its forces and its laws.

For as Providence is the divine execution in time of the eternal divine purpose, it is absurd to say that God supersedes or annuls the means which he primarily designed for that purpose.

So from the nature of the infinitely perfect God and the consequent perfection of His motive, material, purpose, and means thereto, it follows that He will not destroy as infinite Providence what He created as infinite cause; that He will not violate the laws and break the constitution which He Himself has made.

Accordingly in the midst of God's Providence working from a perfect motive, for a perfect purpose, and by means of the constitution and nature of man, a Providence extending to all men and to their every act, it is plain that Human Freedom is safe, and the Ultimate Welfare of each man is made sure of, as certain as the existence of God, or of man.

Atheism tells you of a world without a God, a great going, but a going with none to direct; the popular Theology declares that this going is directed by a finite and changeable God, jealous, revengeful, loving Jacob and hating Esau, working by fits and starts, even in wrath, destroying what He made imperfect, beginning anew, and designing to torment the great mass of mankind in everlasting woe—"miserable to have eternal being."

But with the absolute Religion, a knowledge of God as Infinite, how different do all things

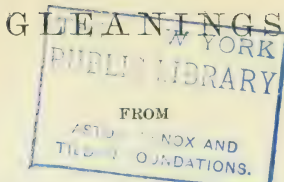
appear ! We have confidence, absolute trust in the motive and purpose of God, absolute trust also in the Means which He has provided in the nature and constitution of things.

The human faculties become then the instruments of Providence. Every man is under the protection of God—and all fear of the final result for you, or me, or for mankind, quite vanishes away.

The details we know not ; experience reveals them a day-full at a time ; the result we are sure of. Timid men who sometimes fear the material world will not hold out.

Providence of the world were eternally known, fore-cared for ; that they are normal acts of faithful matter, and so all undisturbed the world rolls on. Constant is balanced by constant. Variable holds variable in check. In her cyclic rotation round the earth the Moon nods ; the Earth oscillates in her rhythmic round, while the Sun nods also, as the centre of gravity of the solar system shifts now a little this way, then a little that ; nay, the whole Solar System, it is likely, swings a little from side to side : but all this has been foreseen, provided for, balanced by forces which never sleep, and one thing set over against

another in such a sort that all work together for good and the great Chariot of Matter sweeps on through starry space keeping its God-appointed track. Such is the Providence of God in the Universe, not an atom of star-dust is lost out of the sky, not an atom of flower-dust is lost from off this dirty globe; such are the laws by which God works His functions out in Nature. Ignorance is full of dread and starts at terrors in the dark, trembles at the earthquake and the storm. But science justifies the ways of God to matter, knowing all and loving all, discloses everywhere the immanent and ever active force. Where Science does not understand the mode of action, nor read the details of perfection clearly in the Work—it points to Infinite Perfection in the Author, and we fear no more.



THEODORE PARKER'S WORKS,

WITH ADDITIONS.

THE RELATION OF THE RELIGIOUS SENTIMENT TO GOD ;

OR,

A DISCOURSE OF INSPIRATION.

SELECTED, PREPARED AND PUBLISHED

BY

ROSS WINANS.

BALTIMORE:
JOHN P. DES FORGES.
1872.

GLEANINGS

FROM

THEODORE PARKER'S WORKS, WITH ADDITIONS.

THE IDEA AND CONCEPTION OF GOD.

Two things are necessary to render religion possible: namely, a religious faculty in man, and God out of man as the object of that religious faculty. The existence of these two things admitted, religion follows necessarily. The existence of God is so plainly and deeply writ, both in us and out of us, in what we are and what we experience, that the humblest and loftiest minds may be satisfied of this reality. This conclusion comes alike from the spontaneous sentiment and premeditated reflection; from the intuition of reason and the process of reasoning. This idea of God is clear and distinct, not to be confounded with any other idea.

All men may know God as the Infinite. His nature and essence are past finding out.

But we know God only in part—from the manifestations of divinity seen in nature, felt in man; manifestations of matter and spirit. Are these the whole of God? is man His measure? Then is He exhausted, and not infinite.

He is a being infinitely perfect. Of this we cannot doubt. But the idea of God as a Being of infinite power, wisdom, love—in one word, the Absolute—does not satisfy. It seems cold; we call it abstract. We are not beings of reason alone, so are not satisfied with mere ideas. We have imagination, feelings, limited affections, understanding, flesh and blood. Therefore we want a conception of God which shall answer to this complex nature of ours. Man may be said to live in the world of eternity, or abstract truth; that of time, or historical events. Some men's crude conception of God is that He has the thoughts, feelings, passions, limitations of a man; is subject to time and space; sees, remembers, has a form. This is anthropomorphism. It is well in its place. Some rude men seem to require it. They must paint to themselves a deity with a form—the Ancient of Days; a venerable monarch seated on a throne, surrounded by

troops of followers. But it must be remembered all this is poetry: this personal and anthropomorphic conception is a phantom of the brain that has no existence independent of ourselves.

Man is no measure of God, although in some respects he is made in God's image.

All mental processes, like those of men, are separated from the idea of God.

We cannot say that He hates; is angry or grieved; repents; is moved by the special prayer of James and John; that He is sad to-day and to-morrow joyful: all these are human — limitations of our personality — and are not to be ascribed to God. But love, or, in other words, unbounded goodness and justice, implies no finiteness. This we conceive as infinite. In criticising the conception of God, I would not attempt to do more than separate the eternal idea from the transient conception — to declare the positive and necessary existence of this idea in man, of its object out of man.

We cannot say, in relation to God, Lo here, or Lo there, for He is everywhere. He fills all Nature with His overflowing currents; without Him it were not. His presence gives it existence; His will its law and force;

His wisdom its order; His goodness its beauty.

There is no spot the foot of hoary Time has trod on but it is instinct with the activity which God ordained. All Nature, then, is but an exhibition of God to the senses, the dew-drop in which the heaven of His magnificence is poorly imaged. The sun is but a sparkle of His splendor. Endless and without beginning flows forth the stream of divine influence that encircles and possesses the All of things. From God it comes, to God it goes. The material world is perpetual growth; a continual transfiguration, renewal that never ceases. Is this without God? Is it not because God, who is ever the same, flows into it without end? It is the fulness of God that flows into the crystal of the rock, the juices of the plant, the life of the emmet and the elephant. He penetrates and pervades the world of matter.

Then, to sum up all in brief, the material world with its objects, sublimely great or meanly little, as we judge them; its atoms of dust, its orbs of fire; the rock that stands by the sea-shore, the water that wears it away; the worm—a birth of yesterday—which we trample under foot; the streets

of constellations that gleam perennial overhead.

As Nature has of itself no power, and God is present and active therein, it must obey and represent His unalterable will. Hence, seeing the uniformity of operation, that things preserve their identity, we say they are governed by a law that never changes. It is so. But this law: what is it but the will of God—a mode of divine action?

The things of Nature, having no will, obey this law from necessity. We never in Nature see the smallest departure from Nature's law. Our confidence in the uniformity of Nature's law is complete; in other words, in the fact that God is always the same—His modes of action always the same.

To oppose a law of Nature, therefore, is to oppose the Deity. It is sure to redress itself. All the action, therefore, of the material, inorganic, vegetable, and animal world is mechanical, vital, or, at the utmost, instinctive; not self-conscious, the result of private will. There is, therefore, no room for caprice in this department. The crystal must form itself after a prescribed pattern; the leaf assume a given shape; the bee

build her cell with six angles. The mantle of destiny is girt about these things. To study the laws of Nature, therefore, is to study the modes of God's action. Science becomes sacred, and passes into a sort of devotion.

All these objects represent, more or less, the Divine mind, and are in perfect harmony with it, and so always at one with God.

This fact was noticed in the very earliest times, appears in the rudest worship, which is an adoration of God in Nature. It will move man's heart to the latest day, and exert an influence on souls that are deepest and most holy. Who that looks on the ocean in its anger or its play; who that walks at twilight under a mountain's brow, listens to the sighing of the pines touched by the indolent wind of summer, and hears the light tinkle of the brook murmuring its quiet tune — who is there but feels the deep religion of the scene? The fern, green and growing amid the frost, each little grass and lichen, is a silent memento. The first bud of spring and the last rose of summer; the grandeur or the dullness of evening and morning; the rain, the dew, the sunshine; the stars that come out to watch over the

farmer's rising corn; the birds that nestle contentedly, brooding over their young, quietly tending the little strugglers with their beaks—all these have a religious significance to a thinking soul. Every violet blooms of God, each lily is fragrant with the presence of Deity. The awful scenes of storm and thunder and lightning seem but the sterner sounds of the great concert wherewith God speaks to man. A voice cries to him from the thicket, "God will provide." There is no mortal pang but it is allayed by God's fair voice as it whispers in Nature—still and small, it may be, but moving on the face of the deep, and bringing light out of darkness.

The Infinite God must fill each point of spirit as of space. Here, then, in God's presence in the soul, is a basis laid for His direct influence on men, as His presence in Nature is the basis of His direct influence there.

We find in Nature that every want is naturally supplied; that is, there is something external to each created being to answer all the internal wants of that being. This conclusion could have been anticipated without experience, since it follows from the perfections of the Deity that all His direct

works must be perfect. Experience shows this is the rule in Nature. We never find a race of animals destitute of what is most needed for them, wandering up and down, seeking rest and finding none. What is most certainly needed for each is most bountifully provided. The supply answers the demand. The natural circumstances, therefore, attending a race of animals, for example, are perfect.

Now, to apply this general maxim to the special case of man. We are mixed beings, spirits wedded to bodies. Setting aside the religious nature of man for the moment, and for the present purpose distributing our faculties into the animal, intellectual, affectional, and moral, let us see the relation between our four-fold wants and the supply thereof. We have certain animal wants, such as the desire of food, shelter, and comfort.

To speak in general terms, there is not a natural want in our body which has not its corresponding supply placed out of the body.

But this is not all. How shall man find the supply that is provided? It will be useless unless there is some faculty to mediate

between it and the want. Now, man is furnished with a faculty to perform this office. It is *instinct*, which we have in common with the lower animals; and understanding, which we have more exclusively, at least no other animal possessing it in the same degree with ourselves. Instinct anticipates experience. It acts spontaneously where we have no previous knowledge, yet as if we were fully possessed of ideas. It shows itself as soon as we are born, in the impulse that prompts the infant to his natural food.

The lower animals have nothing but instinct for their guide. It is sufficient for their purpose. Children and savages — who are in some respects the children of the human race — act chiefly by instinct, but constantly approach the development of the understanding.

This acts in a different way. It generalizes from experience; makes an induction from facts, a deduction from principles. It looks both backwards and forwards. The man of understanding acts from experience, reflection, forethought, and habit. If he had no other impelling principle, all his action must be of this character. But though understanding be capable of indefinite increase,

instinct can never be wholly extirpated from this compound being, man. The most artificial or cultivated feels the twinges of instinctive nature.

Now, the same rule may be shown to hold good in each other department into which we have divided the human faculties. There is something without us to correspond to each want of the intellect. This is found in the objects of Nature — in the sublime, the useful, the beautiful, the common things we meet; in the ideas and conceptions that arise unavoidably when man, the thinking subject, comes intellectually in contact with external things, the object of thought. We turn to these things instinctively at first.

“The eye — it cannot choose but see,
We cannot bid the ear be still;
Our bodies feel where'er they be,
Against or with our will.”

Man is not sufficient for himself intellectually more than physically. He cannot rely wholly on what he is. There is at first nothing in man but man himself; a being of multiform tendencies, and many powers lying latent — germ sheathed in germ.

Without some external object to rouse the

senses, excite curiosity, to stimulate the understanding, induce reflection, exercise reason, judgment, imagination — all these faculties would sleep in their causes, unused and worthless in the soul. Obeying the instinctive tendency of the mind, which impels to thought, keeping its laws, we gain satisfaction for the intellectual desires. One after another the faculties come into action, grow up to maturity, and intellectual welfare is complete, with no miracle, but by obedience to the laws of mind.

The same may be said of the affectional and moral nature of man. There is something without us to answer the demands of the affections and the moral sense, and we turn instinctively to them.

Does God provide for the animal wants, and no more? He is no step-father, but a bountiful parent to the intellectual, affectional, and moral elements of His child. There is a point of satisfaction out of these for each point of desire in them, and a guide to mediate between the two. This general rule may then be laid down: That for each animal, intellectual, affectional, moral want of man, there is a supply set within his reach, and a guide to connect the two; that no

miracle is needed to supply the want, but satisfaction is given soon as the guide is followed and the law kept which instinct or the understanding reveals.

Now, it was said before that the religious was the deepest, highest, strongest element in man, and since the wants of the lower faculties are so abundantly provided with natural means of satisfying them, the analogy leads us irresistibly to conclude that the higher faculty would not be neglected ; that here, as elsewhere, there must be a natural and not miraculous supply for natural wants, a natural guide to conduct from one to the other, and natural laws or conditions to be observed, and natural satisfaction to be obtained in this way ; that as God was no step-father, but a bountiful parent to the lower elements, so He must be to the higher ; that as there was a point of satisfaction out of the body, mind, and heart for each desire in it, so there must be a point of satisfaction out of the soul for each desire in the soul.

We feel religious wants : the history of man is a perpetual expression of these wants, an effort for satisfaction. It cannot be denied that we need something that shall bear the same relation to the religious element

which food bears to the palate, light to the eye, sound to the ear, beauty to the imagination, truth to the understanding, friendship to the heart, and duty to the conscience. How shall we pass from the want to its satisfaction? Now, the force of the analogy is this: It leads us to expect such a natural satisfaction for spiritual wants as we have for the humbler wants. The very wants themselves imply the satisfaction. Soon as we begin to act there awakes, by nature, a sentiment of God. Reason gives us a distinct idea of Him, and from this idea also it follows that He must supply these wants.

The question then comes as to the fact: Is there or is there not a regular law — that is, a constant mode of operation — by which the religious wants are supplied as by a regular law the body's wants are met?

Now, animated by the natural trust, or faith, which is the spontaneous action of the religious element, we should say: Yes, it must be so. God takes care of the sparrow's body: can He neglect man's soul? Then reasoning again from the general analogy of God's providence, as before shown, and still more from the idea of God as above laid down, we say again: It must be so. Man

must, through the religious element, have a connection with God as by the senses with matter. He is, relative to us, the object of the soul as much as matter is the object of the senses. As God has an influence on passive and unconscious matter, so He must have on active and conscious man. As this action in the one case is only modified by the conditions of matter, so will it be in the other only by the conditions of man. As no obedient animal is doomed to wander up and down seeking rest but finding none, so no obedient man can be left hopeless, forlorn, without a supply, without a guide.

Now, it might be supposed that the spontaneous presentiment of this supply for our spiritual demands, this two-fold argument from the idea of God and the analogy of His action in general, would satisfy both the spontaneous and the reflective mind, convincing them of man's general capability of a connection with God, of receiving truth in a regular and a natural way from Him by revelation, inspiration, suggestion, or by what other name we may call the joint action of the Divine and the universal human mind. Such, indeed, is the belief of nations in an early and simple state. It is attested by the

literature, traditions, and monuments of all primitive people. They believed that God held converse with men. He spoke in the voices of Nature, in deep, silent thoughts emanating from the intuitions of the soul.

Now, on this subject of inspiration there are but three views possible. Each of these is supported by no one writer exclusively or perfectly, but by many taken in the aggregate. For our present purpose we shall examine only two of these views.

THE THEORY OF SUPERNATURAL REVELATION.

It denies that by natural action there can be anything in man which was not first in the senses. Whatever transcends the senses can come to him only by a miracle; and the miracle is attended with phenomena obvious to the senses.

It denies that man can of himself discover the existence of God, or find out that it is better to love his brother than to hate him. Man can find out all that is needed for his animal and intellectual welfare with no miracle, but can learn nothing that is needed for his moral and religious welfare.

The unnecessary is given him; the indis-

pensable he cannot get by Nature. Man, therefore, is the veriest wretch in creation. His mind forces him to inquire on religious matters, but brings him into doubt and leaves him in the very slough of despond.

He goes up and down sorrowing, seeking rest but finding none. Nay, it goes further still, and declares that by Nature all men's actions are sin — hateful to God.

On the other hand, it teaches that God works a miracle from time to time, and makes to men a positive revelation of moral and religious truth which they could not otherwise gain. Its history of revelations is this: God revealed His own existence in a visible form to the first man, and taught him religious and moral duties by words orally spoken. The first man communicated this knowledge to his descendants, from whom the tradition of the fact has spread over all the world. Men know there is a God, and a distinction between right and wrong, only by hearsay, as they know there was a flood in the time of Noah or Deucalion. The first man sinned and fell from the estate of frequent communion with God. Revelations have since become rare — exceptions in the history of men. However, as man, having

no connection with the infinite, must soon perish, God continued to make miraculous revelations to one single people. To them He gave laws, religious and civil, made predictions, and accompanied each revelation by some miraculous sign, for without it none could distinguish the truth from a lie.

Other nations received reflections of this light which was directly imparted to the favored people. At length He made a revelation of all religious and moral truth by means of His Son, a Divine and miraculous Being, both God and Man, and confirmed the tidings by miracles the most surprising. As this revelation is to last forever, it has been recorded miraculously and preserved for all coming time. The persons who received direct communication miraculously from God are of course mediators between Him and the human race.

Now, to live as religious men we must have a knowledge of religious truth: for this we must depend alone on these mediators. Without them we have no access to God. They have established a new relation between man and God.

Accordingly, we can know nothing of God, religion, or morals, at first hand.

This theory makes inspiration a very rare miracle, confined to one nation, and to some scores of men in that nation who stand between us and God. We cannot pray in our own names, but in that of the mediator, who hears the prayer and makes intercession for us. It exalts certain miraculous persons, but degrades man. Our duty is not to inquire into the truth of their word. Reason is no judge of that. We must put faith in all which all of them tell us, though they contradict each other ever so often. It relies entirely on past times ; does not give us the absolute religion as it exists in man's nature and the ideas of the Almighty—only a historical mode of worship, as lived out here or there. It says the canon of revelation is closed ; God will no longer act on men as heretofore.

We have come at the end of the feast, are born in the latter days and dotage of mankind, and can only get light by raking amid the ashes of the past and blowing its brands, now almost extinct. Men ask of this system: How do you know there is in man nothing but the product of sensation or miraculous tradition ; that he cannot approach God except by miracle ; that these mediators re-

ceived truth miraculously; taught all truth, nothing but the truth; that you have their words pure and unmixed in your Scriptures; that God has no further revelation to make? The answer is: We find it convenient to assume all this, and accordingly have banished reason from the premises, for she asked troublesome questions. We condescend to no proof of the facts. You must take our word for that.

Thus the main doctrines of the theory rest on assumptions, on no facts.

Supernaturalism overlooks the fact that if religious truth be necessary for all, then it must either have been provided for and put in the reach of all, or else there is a fault in the Divine plan.

Then again: If God gives a natural supply for the lower wants, it is probable, to say the least, He will not neglect the higher. Now, for the religious consciousness of man a knowledge of two great truths is indispensable: namely, a knowledge of the existence of the Infinite God, and of the duty we owe to Him; for a knowledge of these two is implied in all religious teaching and life.

Now, one of two things must be admitted, and a third is not possible: Either man can

discover these two things by the light of Nature, or he cannot. If the latter be the case, then is he the most hopeless of all beings. Revelation of these truths is confined to a few: it is indispensably necessary to all.

THE NATURAL, RELIGIOUS VIEW, OR SPIRITUALISM.

This theory teaches that there is a natural supply for spiritual as well as for corporeal wants; that there is a connection between God and the soul as between light and the eye, sound and the ear, food and the palate, truth and the intellect, beauty and the imagination; that as we follow an instinctive tendency, obey the body's law, get a natural supply for its wants, attain wisdom and skill, the mind's welfare, so if, following another instinctive tendency, we keep the law of the moral and religious faculties, we get a supply for their wants, moral and religious truths, obtain peace of conscience and bliss for the soul—the highest moral and religious welfare.

To obtain a knowledge of duty a man is not sent away, outside of himself, to ancient

documents for the only rule of faith and practice : the Word is very nigh him, even in his heart, and by this Word he is to try all documents whatever. Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mahometans, but is co-extensive with the race.

Each man stands close to the omnipresent God — may feel His beautiful presence and have familiar access to the All Father ; get truth at first hand from its Author. Wisdom, righteousness, and love are the Spirit of God in the soul of man : wherever these are, and just in proportion to their power, there is inspiration from God. Thus God is not the author of confusion, but concord.

There can be but one mode of inspiration : it is the action of the Highest within the soul, the Divine presence imparting light — this presence, as truth, justice, holiness, love, infusing itself into the soul.

If God be infinitely perfect He does not change : then His modes of action are perfect and unchangeable. The laws of mind, like those of matter, remain immutable and not transcended. As God has left no age nor man destitute, by nature, of reason, con-

science, affection, soul, ~~so~~ He leaves none destitute of inspiration.

Now, as men differ widely in their natural endowments, and much more widely in the use and development thereof, there must of course be various degrees of inspiration.

The greater, purer, loftier, more complete the character, so is the inspiration; for he that is true to conscience, faithful to reason, obedient to religion, has not only the strength of his virtue, wisdom, and piety, but he has a power which augments itself.

Inspiration does not destroy the man's freedom. The man can obey or not obey; can quench his spirit or feed it, as he will.

But when the sincere man receives the truth of God into his soul, knowing it is God's truth, then it takes such a hold of him as nothing else can do. It makes the weak strong, the timid brave; men of slow tongue become full of power and persuasion. These are the men who move the world. They have an eye to see its follies, a heart to weep and bleed for its sin.

The influence of God in Nature—in its mechanical, vital, or instinctive action—is beautiful. The shapely trees; the leaves that clothe them in loveliness; the corn and

the cattle; the dew and the flowers; the bird, the insect, mass and stone, fire and water, and earth and air—all these are noble and beautiful. They admonish while they delight us, these silent counsellors and sovereign aids.

But the inspiration of God in man, when faithfully obeyed, is nobler and far more beautiful.

A single good man, at one with God, makes the morning and evening sun seem little and very low. It is a higher mode of the Divine power that appears in him, self-conscious and self-restrained.

Now this, it seems, is the only kind of inspiration which is possible. It is co-extensive with the faithful use of man's natural powers.

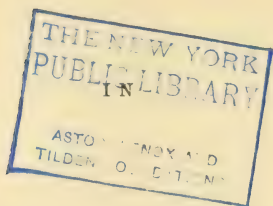
A good man feels that justice, goodness, truth, are immutable, not dependent on himself; that certain convictions come by a law over which he has no control. There they stand: he cannot alter, though he may refuse to obey them. No doubt there have been men of a high degree of inspiration in all countries, the founders of the various religions of the world. But they have been limited in their gifts and their use of them.

The doctrine they taught had somewhat national, temporal, even personal, in it, and so was not the absolute religion. No man is so great as human nature, nor can one finite being feed forever all his brethren. So their doctrines were limited in extent and duration. Not so with true religion: its inspiration is limited to no sect, age, or nation. It is wide as the world. God flows into the man as light into the air. Certain as the open eye drinks in the light do the pure in heart see God, and he that lives truly feels Him as a presence not to be put by. But this is a doctrine of experience as much as of abstract reasoning. There are hours — and they come to all men — when the hand of destiny seems heavy upon us; when the thought of time misspent, the pang of affection misplaced or ill requited, the experience of man's worse nature, and the sense of our own degradation, come over us.

In the outward and inward trials we know not which way to turn. The heart faints and is ready to perish. Then in the deep silence of the soul, when the man turns inward to God, light, comfort, peace dawn on him. His troubles — they are but a dew-drop on his sandal.

It is no vulgar superstition to say men are pre-eminently inspired in such times. They are the seed-time of life. Then we live whole years through in a few moments, and afterwards, as we journey on in life, cold and dusty and travel-worn and faint, we look to that moment as a point of light — the remembrance of it comes over us like the music of our home heard in a distant land. These seed-times shall return again and again, and man brought nearer and nearer to the bliss which God has prepared for all. He that sows shall reap, and the harvest shall be full to overflowing.

IDEAS



RELATION TO PRAYER,

ORIGINAL AND SELECTED.

BY ROSS WINANS.



BALTIMORE:

JOHN P. DES FORGES,

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IDEAS IN RELATION TO PRAYER.

“IN the opening scene of his great poetical master-piece, Goethe, the Shakespeare of Germany, represents Faust, his hero, alone in his high arched gothic study on the night before Easter. While the moonlight streams through the painted window-panes, and falls on books, manuscripts, instruments, glasses, boxes, and all the dumb companions of a scholar's solitude, Faust sits uneasily at his desk,—master of philosophy and law, medicine and theology, and all the sciences, yet restless as a caged eagle.

With mingled pride and contempt, he runs through the list of his acquirements and honors, and avows to himself what the most learned men always know the best, that human knowledge, compared with human ignorance, is as nothing. Having lived a life of thought, absorbed in pursuits remote from

common interests, he recoils by a natural reaction from his hermit-like seclusion, and burns for something better; he is sick of poring over his parchments, and declares his life empty of joy. Hence he has betaken himself to the study of magic, that he may by the aid of spirits dive beneath the surface of things and deal henceforth with realities,—with something better than mere words. A profound spiritual restlessness, a secret, “mysterious pain torments him,” which he tries to account for by saying that he has surrounded himself with skeletons and dead men’s bones, instead of the living Nature in the midst of which God created man.

Thus musing with himself, Faust takes up a book of magical incantations, written by the hand of the great Nostradamus, turns over the pages, and, at last pronouncing a potent spell, summons before him the mighty Earth-Spirit, which appears in a flame of crimson fire. Faust turns away in terror, unable to bear the sight; but when taunted by the Spirit as a “cowardly, wriggling worm,” he rallies his pride and exclaims: “Shall I yield to thee, thou fiery Form? It is I, Faust, thine equal!”

"Thou art equal," is the disdainful answer, "to that spirit which thou comprehendest—not to Me!" With this the awful vision vanishes. "Not equal to thee!" echoes Faust: "to whom, then? I, the image of God, not equal to thee!"

At this moment, a knock at the door breaks the spell; Wagner, Faust's pupil, enters to bore his master with an untimely call, and can scarcely be got rid of by a broad hint that his company is distasteful at so late an hour. Wagner retires, but Faust has lost the golden moment. A profound disgust with his human weakness floods his mind. "Though I had power to evoke thee," he cries, "yet to retain thee had I no power!" From the dizzy heights of spiritual exaltation, he falls to the dead level of common life. A flask of poison, a sleep-potion of deadly and most subtile powers, catches his eye; he grasps it. From its case he draws forth a crystal goblet which his ancestors had used in by-gone days at high festivals, passing it from hand to hand, and obliging each guest in turn to describe in rhyme the quaint figures carved upon its surface. "To no neighbor," he says, "will I

pass thee now: I will not practice my wit upon thy curious art. Here is a juice that soon inebriates. Be this last draught of mine, with all my soul, a salutation to the Morn!" He raises the goblet to his lips; but at this moment, on the stillness of the midnight air, strikes the deep bell of a neighboring convent, and from a chorus of angelic voices bursts forth a rejoicing anthem, welcoming the advent of Easter.

With a thrill Faust hearkens to the sound; a flood of tender memories rushes into his soul and sweeps away his purpose. "I hear your message, heavenly tones!" he exclaims, "though faith is lacking. Miracle is faith's darling child. And yet, familiar to my childhood's ear, your music calls me back to life. Once fell, in the solemn stillness of the Sabbath eve, the kiss of heavenly love upon my brow. Then, full of presage, sounded the deep-toned bell; and a prayer was rapturous joy. With all the feelings of my childhood, memory holds me back from the last step. O, sound again, ye sweet songs of heaven! The tear gushes forth—Earth has me again!"

That tear, brought to the eye of Faust by the sacred memories of childhood—his mother's kiss of love, his own childish devotions exhaled from a pure and innocent heart like fragrance from a flower—that tear, I say, was a *prayer*. It was the revival, at least for one high moment, of divine aspirations,—the fresh pulsation of a world-sick heart with new tides of purer blood,—the sweetening of a close and stifling atmosphere by fresh gales from the meadows and fields,—the breathing of a better spirit, albeit for a brief interval, into a soul that had not yet lost all love for goodness and for truth. There is little to admire in the character which Goethe has painted in Faust, except this momentary susceptibility to better impulses. He is selfish and unprincipled, and goes on, notwithstanding his rescue from self-destruction by a sudden influx of better thoughts, to sell his soul to the devil and play the part of a most consummate villain. I am not sure but that his vileness looks doubly black, when set thus strikingly in contrast with divine instincts; yet this superiority to the thralldom of the lower nature is in itself lovely, and only fails to command our perfect admiration because it is so fleeting. Eternize

this moment, and it becomes a heaven. Shall we despise the better moments of bad men, and scorn their transient goodness, because they so speedily turn again to wallow in the mire? Not even the best of us can afford to do this. It is true of us all—"we cannot keep the heights that we can win." However evanescent may be the soul's beauty, however quickly it is clouded and smutched with evil, there is cause to lament the swift passing away of its loveliness, but no cause to sneer at its brief appearance. Nor is it just, either to the vicious or to human nature itself, to suspect all such flashes of light from a dark character as mere optical illusions, as mere tricks of hypocrisy. Beneath all foulness and deformity of soul, there is even in the worst something sound, healthful and beautiful, as a gold coin, however overlaid with dirt, is still gold at the heart. Hence the momentary outgush of tender feeling from the selfish heart of Faust; the brief melting of its ice under the warm breath of holy remembrances is as pure an illustration of the nature of true prayer, as if the ice of selfishness had not again encrusted his spirit with adamant hardness.

Taken in its essence, prayer is something deeper than words. Words are but one of many forms in which true prayer may find expression; nor has everything that passes for prayer a right to bear the name. Volubility of tongue is commonly in the inverse ratio to prayerfulness of spirit. When the soul prays best the lips are sealed. A torrent of words poured forth with pious whine, shouted or screamed, perhaps, at the top of the voice, is too often the soul's ostentatious proclamation of its own prayerlessness. Deep feeling is no master of rhetoric. I would rather listen to the rumbling of cart-wheels over stone pavements, than to a rhetorical prayer. The one is honest, the other is dishonest noise. It was once said of a distinguished man that "he offered the most eloquent prayer ever addressed to a Boston audience." Was ever sarcasm more biting? Such prayers are a travesty on worship. Let us learn that prayer is something other and better than ambition for human praise; something too sacred to be lumped in with morning and evening chores; something too ethereal and free to be reduced to a daily or weekly duty. He has never yet learned to pray aright who

knows no prayer but that of words or mechanical routines.

What, then, is the essence of living prayer? I will not pretend precisely to define what must ever elude all definition; prayer, like love, must be experienced to be understood, and once experienced, it cannot be cut and dried in a formula. Yet it may be inadequately described. True prayer is the soul's deep homage to goodness and beauty, and truth,—the profound thirst for divine life, its thrill of reverential worship before Infinite and Eternal Being, its deep self-indentification with the One and All. It is the unutterable repose of the tired spirit in the boundless and living Whole, the ending of ignorant struggle against the Omnipresent Power that fills infinitude with itself, and holds us all in the bosom of changeless law. It is not extinction of the private will, in hopeless submission to a Fate whose right is its might, but rather the glad indentification of the private will with the deepest currents of the universe, its conscious and active trust in the higher thoughts and higher ways of the universal Mind. It is the mighty Gravitation of the soul to its Source, the strong attraction of its love for the Supreme

Loveliness, its joyous flight above the clouds into the serenest radiance of the empyrean. What is it *not*, that is deep, real, vital, in man's experience? It is earnestness; it is courage; it is truthfulness; it is purity; it is principle; it is love; it is the uplifting of the heart to God, and self-dedication to all that is God-like. It is the outflashing of the inner light into the outward life. It is the supreme experience that makes an oasis in the desert of desolate years.

The spirit of prayer is thus the Soul of Nature breathing through the soul of man. Wherever it lives and moves, it as inevitably creates some form of self-expression as a gushing spring creates for itself a channel. But its forms of expression are as diverse as the faces and the characters of men. It would be as idle as presumptuous to prescribe one and the same form to all. Let each heart utter its own life in its own way. Everything is a prayer, a true and genuine prayer, that *expresses* an inward endeavor and longing for diviner character. It may utter itself without words in the heightened color of the cheek, in the quick suffusing of the eye, in the unconscious bowing of the head, in the swifter throbbing of the

heart, in the escape of a contrite sigh, in the electric thrill of the nerves at the sight of beauty or goodness; all these, and countless others, may be prayers, more full, more complete than the blended supplications of a mighty multitude.

“Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

“Prayer is the burden of a sigh;
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

“Prayer is the spirit of our God
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.”

There is no need to shout through a speaking trumpet to reach the ear of God; neither is He captivated by the elegance of our diction, or the grace of our elocution. The worded prayer is not so audible to Him as the aspiration, the inward glow of yearning for something better, which is too deep for words. Many a

man and many a woman pray daily who never utter a syllable in prayer. Perhaps they are no believers in verbal worship; perhaps they shrink from a mode of expression not natural to them; perhaps they cannot find words to speak. Some men are too religious to pray with words. They have been shocked or repelled by the grovelling prayers of pulpiteers, and in the stillness of their own souls worship God with more expressive silence. There cannot be one law to all; each must be a law to himself, and interpret for himself the deep promptings of his own nature. It is as natural for one man to pray with words, as it is for his neighbor to offer God the inarticulate adoration of musing thought.

I find two kinds of bigots in this matter. One kind says:—"You must pray regularly at morning and night, go to church, attend prayer meetings, and let your voice be heard." The other says:—"You must never pray at all anywhere." The one says:—"If you do not pray as I prescribe, you are an infidel." The other says:—"If you do pray at all you are a hypocrite or a fool!" Friends, let the bigots have it all to themselves; let us practise a large wisdom, and judge no man. The *sub-*

stance of prayer,—the desire for virtue, the aspiration, the sense of inviolable law, the inward veneration of the Perfect and Ideal Good, cannot be dispensed with by him who would be a whole man; but how each soul shall utter these in life and action, it is neither for you nor me to declare. A serene, joyous, faithful, reverent spirit should most certainly hallow the heart of every man; but whether he should pray with words, every man must settle for himself. For myself I cannot think it useless to express verbally, when the mood inclines, the deep worship of the soul. The expression of a true feeling deepens the feeling itself. The same feeling which prompts us all to express our affection in Christmas gifts, prompts some of us at times to express our affection towards the infinitely Good in simple words. God needs no gift, even of words, at our hands; but, if you are a father or mother, was it nothing that you received a useless trifle from your own child? Even if it was nothing to *you*, did it not make the heart of your little one swell with happiness, to offer you some token of love? Perhaps we too are no more than children. Are there no times when it would be violence to our own instincts to with-

hold from them the luxury of words? When I am told, as I have been told, that all prayer is foolishness and superstition, I feel that he who tells me this, has not sounded all the depths of the human heart, nor scaled all its heights. When you forbid all birds to sing, the thrush and the nightingale will disobey.

I have called it presumptuous to prescribe one and the same form of expression to all who pray. This I must modify. There is one form of expression binding on every soul. No soul can rightly pray, whose life is not a prayer. We may or may not, at our option, put our devotion to God and goodness into words; but alas for us, if we fail to put it into deeds! If we can but worship God with heroic and divine character, let us not mourn our awkwardness of speech or untunefulness of voice; let us be content. If we can but express our thirst for purity in spotless souls, our thirst for truthfulness in stern integrity, and crystalline sincerity of conduct, our thirst for all beneficence in deeds of service done to humanity's poor neglected ones, then King David, with all the music of his matchless lyre, never sang to God so sweet a Psalm. Spend your Sundays where

and how you will—read your Bibles as much or as little as you please—believe this, or disbelieve that, as the laws of thought and the degree of your culture shall determine; but if you make your daily life the expression of an endless striving after all that is high and pure, brave and tender and unselfish,—why friend, though all the world should hoot and pelt you with shouts of “infidel, infidel,” God be thanked for the sweet beauty of your worship! Dare to be a man, though in the midst of puppets; trample all deceits and expedencies and time-servings and meannesses and impurities, under foot; shine in the fogs of the world’s selfishness like a beacon-light of simple fidelity to divine laws; and depend upon it, this prayer put into life and character, is itself its own answer from God. Under this law do we all stand, that we shall pray all the days of our lives, with hands and feet and head and heart and all we have or are. The really prayerless man is he who gets down and besmears himself with the mud of licentiousness, drunkenness, and all evil passions; or he who prays morn, noon, and night, to the great god of greenbacks, and burns up honesty and humanity on his altars; or he who, in any way, dedicates himself to aught

save manliness and godliness—which are one and the same. To cherish a transparent purpose that shuns not strict inspection, and with grave yet cheerful assiduity to change it into fitting action day by day, is to have the essence of all religions, the substance of all prayers. From the obligation to worship the Eternal with such devotion no soul is exempt. Thus to pray is but to fulfil life's highest end.

Here then, we find the radical idea of prayer, the concentration of all true spiritual worship, in the soul's fidelity to all goodness, in its hunger and thirst after righteousness, in its passion for diviner life and deep joy in the living God. However it may utter itself, whether with or without voice, this uplifting of the heart to the Absolute Best is the fountain of noble living and high character; and prayer truly conceived, means each and every expression of this inward self-consecration. Words are but casual outcroppings of this interior purpose and affection, and are by no means essential to genuine religion. Truly to pray is to be conscious of a deep devotion to the ideal and perfect Good; is to put this inward devotion into some sincere expression. The one prayer incumbent on all

is to live nobly; beyond this there is no obligation.

Yet I count it as a mark of spiritual misdevelopment or at least undevelopment when no outgush of heart-worship ever clothes itself in words,—when no inward jubilee or profound yearning ever seeks relief in direct speech to the omnipresent and indwelling One. Whether I were commanded or forbidden to pray in words, the two grievances would be equal; the vocal prayer is mockery if it be not spontaneous and free, and if it be spontaneous and free it will not be repressed.

In what remains to say, I shall use the word prayer in its narrower sense, namely, verbal or worded prayer.

There are many kinds of prayer, good and bad, foolish and wise, true and false. I know no prayer more beautiful than that of the Mohammedan,—“Thou art all that I desire, O thou Perfect One! Make me to Thee all that Thou desirest!” To listen to the petitions poured out by some preachers, one would imagine that prayer is nothing but a bare-faced beggary. Selfishness and folly are none

the less displeasing, because flaunted in the face of God. On the contrary, the folly is more sickening, and the selfishness is more hideous when set in immediate contrast with the perfect Wisdom and perfect Goodness. If a man has no better business than to be everlastingly "saving his soul," when not his soul but his common sense, is in danger, I have nothing to say; but this I see, that selfish prayer is a highly immoral act. It is bad enough to beg exemption from eternal fires as the supreme good; this has its partial excuse in fright and the instinct of self-preservation. But when men pray for rain, or good crops, or success in this or that scheme, or prosperity in business, or some other worldly advantage which depends on natural laws,—when they beseech Christ to intercede for them and save them from hell,—it seems as if they fancied that private schemes could be pushed through in Heaven, as they are in Congress, by lobbying and log-rolling. Men are degraded and demoralized by such prayers. Why should they always pray in Christ's name, or for Christ's sake? If we pray, let us pray in our own name. An excess of abasement and want of self-respect is implied in this selfish endeavor

to obtain from God's partiality towards Jesus what cannot be obtained from His impartial goodness. In fact, the clamoring for favors not conferred by universal laws which are equal and just to all alike, is mischievous and debasing. If prayer is nothing but beggary, nothing but a selfish plea for private ends, it is just as immoral as any other species of selfishness. Let us see things in their true light. Meanness is not ennobled by being thrust into the face of Heaven. The noble spirit will seek from God no good that will not include his race. It would be ashamed to be singled out as the recipient of partial benefits; it would blush even to ask that just and universal laws should be warped for a favorite's advantage. It prefers to cast in its lot with all humanity, sure that the Author of humanity has but one law for all.

But this selfish begging, this pious mendicancy, grows partly out of ignorance. The changelessness of law is henceforth a fixed principle. If prayer is the effort or even the wish to suspend or overrule or in any way affect natural laws, then it is at the same time useless and irreligious, useless because the laws

of God change not;—irreligious, because it is religion to obey these laws without seeking to change them. To conform our wills with the absolute Order; to trust so unreservedly in the absolute Goodness, that we have nothing to ask—this appears to me to be the highest worship. Bishop Dupanloup of Paris, declared that “prayer sometimes equals and surpasses the power of God! It triumphs over His will, his wrath, His justice.” What idiocy is this? If prayer is only an effort to revolutionize the government of Infinite *Intelligence*, it aims to supplant this by the government of Infinite *Folly*; and we could not then too soon forget to pray. That God is God, should be a thought to hush forever all wild and foolish wishes. He wisely prays who with delight acknowledges the perfectness of Nature, and, though it be with tears, rejoices in its unchanging laws.

True prayer, therefore, is neither an attempt to enlist Omnipotence in the service of our little private jobs, nor an attempt to undermine the foundations of the universe by overthrowing the changelessness of its laws. Were it either of these, it would be infinitely childish and ridiculous, as pulpit prayers too often

are. But true prayer, gushing spontaneously from a full heart, is the simple outbreathing of a peaceful and reverential spirit. Even the joy of nature is a prayer. The sea prays in the splendid sparkle and everlasting dash of its waters. The earth prays in the uplifting of its mountain peaks like worshipping hands. The stars of night pray with radiant eyelids forever trembling, as if to repress tears of adoring joy. The universe is everywhere at prayer laying on the altar, the thank-offering of its own beauty and peace. Shall the soul of man alone be mute, and pour forth no song of thanksgiving and delight? Like the birds in spring, it must utter itself in music. Prayer is the song of an innocent, trusting and loving heart; and while birds sing and hearts love, so long will they pour forth their joy and praise, each after its kind.

“Farewell, farewell! but this I tell
To thee, thou Wedding Guest,
He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things, both great and small,
For the dear God who loveth us,
He made and loveth all.”

Whoever comes to perceive that God acts always by law, and never by caprice,—that the sphere of law includes alike the worlds of matter and of mind,—and that this vast system of laws, material and spiritual, which we are wont to express under the name of Nature, is the produce of perfect Intelligence and Goodness,—whoever I say, has come to perceive these great truths, can cherish no expectation, or even wish to alter by verbal requests, the changeless order of the universe. For him, prayer as *petition* means nothing but the revolt of human will, against the wise and beneficent system of Nature. But as the spontaneous and unforced expression of the sentiments of awe, reverence, aspiration, gratitude, and spiritual unity with God, prayer can never be outgrown, until these sentiments are themselves outgrown. It is the natural voicing of the noblest part of human nature, and if not subjected to unnatural constraint, the soul will always in its profoundest experiences seek to relieve itself by some outbreathing of its inward worship.

True prayer is the free and spontaneous utterance of an over-charged heart, it can

never be reduced to rules, or bound by routine. Resolve to pray regularly at set times, at morning or night, or at any other fixed season, and prayer will be converted into a dead and hurtful form. Freedom is all essential to the spirit of prayer. The prayer which utters only the greed of human selfishness under pretence of worshipping God, is a mockery of all things sacred. You cannot hire a priest to do your praying. If you cannot do your own praying, it remains undone, though a hundred voices chant the "*Miserere Domine!*" in your behalf. It does no good to listen to the sweetest or divinest outpouring of devotion, unless the incense rises in your own soul. Worship is at first hand or not at all. Each soul must live its own real life."

We have already said that God's good gifts are only to be obtained on the terms prescribed at the creation—terms which are never modified or altered, to suit the pleasure or supposed necessity of any one individual, or of all mankind combined. Even if the whole human family should at the same instant, pray most devoutly for the slightest change in God's original ordinances or purposes toward mankind, none could take place. The rain cannot

be made to fall, because man prays for it. The pestilence cannot be removed by supplication to God, but by conformity to those physical laws, the breach of which produced the pestilence.

If God is perfect in knowledge, any attempt of priest-craft to dictate to Him, by means of prayer, what He should do, is pitiable ignorance or gross blasphemy. Jesus, himself, says, "Your Father knoweth what things ye have need of before ye ask Him." God's laws are all-sufficient, and man's only business is to understand and obey them.

How is it then, that men should continue to ask God to perform miracles, or acts of special providence in their favor, and sometimes on very frivolous pretexts. Did any man ever have proof positive that any prayer was answered? Events sometimes happen seemingly at the instance of prayer; but it is impossible to be assured, beyond the possibility of mistake, that the event in question would not have taken place, entirely independent of any prayer.

It may be asked, how God's goodness is to benefit man, if he is to be subjected and amenable to inflexible laws, which no prayer can mitigate or turn aside. The answer is easy.

God organized and incorporated in man's system or nature, from the first, such qualities, faculties and functions, as were necessary to fit him for being the medium and dispenser of God's blessings to himself and to his fellows. God placed within him conscience—"the voice of God"—the innate sense of right and wrong. He gave him also his reason and reflective faculties, together with instincts and intuitions, all of which point and lead to a belief in the immortality of the soul. All these, and others of a similar character, enable him to thread his way among the unchangeable and eternal laws of God, with a success which answers God's purpose, in relation to his existence here and hereafter, and ought to secure thankfulness from him for the glorious bestowal of such a boon. He has been endowed, too, with such faculties as enable him, if he will, to understand the rationale of God's laws, whenever he studies them, and to recognize the harmony with which they all co-operate to work out a divine purpose, and should act upon the knowledge, that God's favors and gifts can only be had by conforming to the conditions prescribed for all that live.

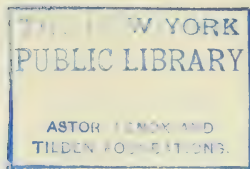
The man who asks God to stimulate him to worship and obedience by supernatural means, or who asks Him for health, or wealth, or length of life, or any other especial grace or favor, acts in effect as if God had been unmindful of him, and had not provided for his needs, and thereby virtually accuses his Maker of ignorance or neglect. It is important to the highest worship of God, that man should have full faith that God originally provided for whatever is needful for him, so that he may understand that if he fail to enjoy these provisions on the terms primarily prescribed by God, it is through his own mistake or neglect, and not God's—as man's irrational prayer—as petition would imply.

Prayer is not worship; and the only worship that can be acceptable to God, consists in obedience to His divine and beneficial laws, and in thankfulness and gratitude for the gifts so lavishly showered upon us.

The religion, which the spiritual necessities of mankind require, finds its only foundation in the teachings of God to all men, and is aptly illustrated in the precepts and pure teachings of Jesus—when disencumbered of Judaism and all the Mosaic mythology—to wit: adoration

of God, and love and duty to man. This is the one true religion established in the hearts, consciences, and souls of all men from the beginning, which ever has been, and ever will be sufficient to the end, that through God's wisdom, goodness, and justice, the existence of each member of the human family shall result in the glorification of the Creator, and the happiness of His creatures—be the path travelled ever so tortuous or rough.

The doctrine taught by God from the beginning, and which is ever being echoed and re-echoed in the souls of all men—that He is infinite in goodness as in all things, and that man's highest duty is to cultivate the sublime germ of love to God and man within himself, so that its legitimate fruits may be produced by contributing, as far as it is consistent with his duty to himself, to the happiness and well-being of all God's creatures.



HENRY WARD BEECHER ON LABOR.

POPULAR ERRORS IN THE EDUCATION OF AMERICAN YOUTH.

At Plymouth Church on Sunday evening Mr. Beecher preached a sermon that is worthy of being read and studied by every man in the land. If he can learn people to practise the wisdom taught in this discourse, there will not be many Americans who have done more good in their day and generation. We copy from the New York *Sun's* report :

Then Mr. Beecher took his text from Ephesians iv, 28 : "Let him that stole, steal no more ; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

That is the pattern of a reformed life, said Mr. Beecher. Some people gain their living

without earning it. It causes suspicions of sleight of hand. "Let him that stole steal no more." It is necessary to have been a thief to steal, but there is a great deal of stealing not done by thieves, and I advise all those who obtain their livelihood in an improper way to earn it in a proper way hereafter.

"BY THE SWEAT OF THY BROW."

Every man should earn his own living. I do not say it is a misfortune to be born rich, but I do say that of one hundred men born with money and one hundred men born without it, the chances to find virtue and happiness are better in the last hundred. He who is born in life to rise early, to work, to earn his living, is the happy man. A man who works is healthier and happier than he who does not, and he is, moreover, debarred from those temptations which spring from the possession of wealth, and those pit-falls which have ruined so many young men. It is not only necessary to earn our own livelihood, but we must rise with the sun in summer and before it in winter, and work with our hands. There is no degradation in labor. It exalts the man. It was not disesteemed in earlier days. Only in Greece and Rome it was despised, because the Greeks and

Romans owned slaves. The nation to which we owe so much and from which we have learned so much — the Jewish nation — always honored labor. The Jews taught their children some little craft, and they were not drudges. A drudge is a man who labors with his hand and has no mind to control him, no conscience behind him, no manhood.

MR. BEECHER AS AN ACTOR.

If I were a cabinet-maker, do you suppose I could construct a cradle without singing a lullaby all the time? [Laughter.] Could I saw, plane and rub; saw, plane and rub (imitating the movements of these tools) and not put my heart in the work? If I did I would be a drudge. The builder is a drudge who, every time he drives a nail, wonders where he can get a poorer and cheaper one.

Men tell us that a man's character may be told by his writing. I can tell you the character of a builder and architect of a cold big house. That man would be heartless and bloodless. But go into a nice, warm, cozy house, and you would find out that the man who built it was a social, good man, with a heart and brains too.

A LIE.

Men do not like labor, because the worker ranks below the thinker. That's a Democratic feeling. I say I'm just as good as any other man, because all men are equal. I beg your pardon, all men are not equal. They are not equal in size, height, girth; not equal in virtue; but all men are civilly equal before the law. When a man says, "I'm just as good as any man," it may be so and it may not be so; when the universal man says so, it's a lie.

That has been the grand blunder of the Communists and Internationals. They wanted all men equals with unequal means. The most productive part of man is the animal part. A man shears a sheep, and there are five hundred men in the same township who can do the same thing. Then the wool is sent to the manufactory, but there will not be five hundred men who can weave a fine cloth. The result is that the man who shears gets one dollar a day, while the weaver gets three or four dollars a day. This is the result of brains and education.

TRUE RESPECTABILITY.

In Ohio, when I lived there, I knew eminently educated German gentlemen earning a dollar a day breaking stones on a macadamized

road. Measured by avocation they were low ; but they were thinkers, ranking higher — they were honorable.

A man who has been a hard worker all his life says to himself: “ I have a smart boy. I’ll give him chances I never had. I’ll give him a good education. Yes, I’ll make a lawyer out of him.” [Immoderate laughter.] In the month of June there will be five hundred thousand blossoms on every apple tree. There will be about three hundred apples, and the remainder will drop to the ground. It is the same in all professions. Out of five hundred thousand candidates there will only be three hundred professional men.

THE CURSE OF WEALTH.

The great trouble is that men are more anxious to be rich than to be happy. I never knew a minister who warned his people about being extravagant who refused to receive a good salary. I never derided wealth, never exhorted you about being economical, for I would just as lief walk into my yard and say to my cows, “ Oh, Alderneys, be careful of your milk ! ” [Laughter.]

A man may be rich and yet be a fool. Of one hundred who have wealth, but one knows

how to use it. The insane notion that if a man only had wealth he wouldn't want anything else, has been the ruin of many young men. Sudden wealth and immense wealth are the dream of many men in cities who have left their farms and workshops to come here. I venture to say that there are 5,000 young men here between twenty and thirty years of age who have nothing to do.

NEW YORK IS FULL OF THEM.

I do not wish to be disrespectful, but ask one of them if he can do a day's work. He will answer, No. Are you good on shipboard? No, I've never been to sea. Can you make a chair? No. Are you a blacksmith? No. Are you a carpenter? No. Is there anything on God's earth that you can do? No, not a thing. [Laughter.] Now think, what can you do? Well, I'm a good bookkeeper. [Laughter.] They can do nothing and can get nothing to do. Not alone is this the case in New York, but in all the large cities of the Union.

WHAT THEY LAUGHED AT.

Thousands of young men would starve to death on a hundred acres of land because they couldn't raise corn. They would be houseless

and homeless in a lumber yard — barefooted with all the leather in the Swamp at their command. They have abandoned work and want something nice and easy. I think that the respectable German in his six-by-nine attic, pegging away at his last, is much more respectable than the young man who has left his father's farm before he learned to work. You ought to go to my house and see the number of applications that are made to me daily. Why, people must think that I own Central Park, and Prospect Park, and the Post Office, and the Custom House, and the Navy Yard. [Laughter.] They won't believe that I have no influence in Washington. [Laughter.] But I never turn them away. I sympathize with them and assist them when I can. I never say, "Young man, go West." [Loud laughter.] I try to encourage them.

A WORD TO THE RICH.

Mr. Beecher next addressed himself to the wealthy members of his congregation and said : Even if you are worth a million to-day, your son may be forced to beg his bread because he can't work. Your daughters cannot be chambermaids, or cooks, or washerwomen — what's to become of them? [Laughter.] In one

thing I would have you Judaized. There is an old and true Jewish proverb which says, "He who brings up his child without a trade, brings him up to steal." The papers tell us of people going to seek their fortunes in America. It should be, work for their fortunes. Tell your children to work. They say it will kill them. Shall they live? No. [Laughter.] Shall they commit suicide? No. What then? Simply this:—Eat the bread you earn, or don't eat.

Mr. Beecher closed with a touching peroration, in which speaking of the rising generation, he said: "Let them be men who earn their living by the sweat of their brow, and who can hold up their big, hard hands and say they never took a penny they did not earn."

GLEANINGS
FROM
VARIOUS AUTHORS.

Str William Herschel.

KNOWLEDGE.

KNOWLEDGE can neither be cultivated nor adequately enjoyed by a few; and although the conditions of our existence on earth may be such as to preclude an abundant supply of the physical necessities of all who may be born, there is no such law of nature in force against that of our intellectual and moral wants. Knowledge is not, like food, destroyed by use, but rather augmented and perfected. There is no body of knowledge so complete but that it may receive correction in passing through the minds of millions. Those who admire and love knowledge for its own sake, ought to wish to see its elements made accessible to all, were it only

that they may be the more thoroughly examined and more effectually developed in their consequences, and receive that ductile and plastic quality which the action of minds of all descriptions, constantly moulding them to their purposes, can alone bestow.

HOME.

HE who does not make his family comfortable, will himself never be happy at home ; and he who is not happy at home, will never be happy anywhere.

VALUE OF A GOOD CHARACTER.

MR. BABBAGE remarks, " High character supplies the place of an additional portion of capital ; and the merchant, in dealing with the great manufacturer, is saved from the expense of verification, by knowing that the loss or even the impeachment of the manufacturer's character would be attended with greater pecuniary

detriment to himself than any profit upon a single transaction could compensate. To such an extent is this confidence in character carried, that at one of our largest towns, sales and purchases on a very extensive scale are made daily in the course of business without any of the parties ever exchanging a written document. The amount of well-grounded confidence which such a practice indicates, is one of the many advantages an old manufacturing country always possesses over its rivals."

Rev. W. Jay.

ECCENTRICITY.

ECCENTRICITY is sometimes found connected with genius, but it does not coalesce with true wisdom. Hence men of the first order of intellect have never betrayed it; and hence also men of secondary talents drop it as they grow wiser; and are satisfied to found their consequence on real and solid excellency, not on peculiarity and extravagance. They are content to awaken regard and obtain applause by the rectitude and gracefulness of their going,

rather than to make passengers stare and laugh by leaping over the wall or tumbling along the road. True greatness is serious; trifling is beneath its dignity. We are more indebted to the regular, sober, constant source of the sun, than to the glare of the comet; the one, indeed, occupies our papers, but the other enriches our fields and gardens; we gaze at the strangeness of the one, but we live by the influence of the other.

Forbes's Oriental Memoirs.

BANIAN HOSPITAL.

THE Banian hospital at Surat is a most remarkable institution. It consists of a large plot of ground, enclosed with high walls; divided into several courts, or wards, for the accommodation of animals; in sickness they are watched with the tenderest care, and find a peaceful asylum for the infirmities of age. When an animal breaks a limb, or is otherwise disabled from serving his master, he carries him to the hospital; and indifferent to what nation or caste the owner may belong, the patient is never re-

fused admittance. If he recovers, he cannot be reclaimed, but must remain in the hospital for life, subject to the duty of drawing water for those pensioners debilitated by age or disease from procuring it for themselves. At my visit, the hospital contained horses, mules, oxen, sheep, goats, monkeys, poultry, pigeons, and a variety of birds, with an aged tortoise who was known to have been there for seventy-five years.

The most extraordinary ward was that appropriated to rats, mice, bugs, and other noxious vermin. The overseers of the hospital frequently hire beggars from the streets for a stipulated sum to pass a night among the fleas, lice, and bugs, on the express condition of suffering them to enjoy their feast without molestation. The Banian hospital in Surat has several dependent endowments without the walls, for such invalids and convalescents to whom pasturage and country air may be recommended; and especially for the maintenance of the goats purchased from slaughter on the anniversary of the Mahomedan festival, when so many of these animals are devoted to destruction.

Locke on the Understanding.

OBSERVATION.

PARTICULAR matters of fact are the undoubted foundations on which our civil and natural knowledge is built. The benefit the understanding makes of them is, to draw from them conclusions which may be as standing rules of knowledge, and consequently of practice. The mind often makes not that benefit it should of the information it receives from the accounts of civil or natural historians, in being too forward, or too slow, in making observations on the particular facts recorded in them.

Locke on the Understanding.

USES OF GENERAL KNOWLEDGE.

THE end and use of a little insight in those parts of knowledge which are not a man's proper business, is, to accustom our minds to all sorts

of ideas, and the proper ways of examining their habitudes and relations. This gives the mind a freedom, and the exercising the understanding in the several ways of inquiring and reasoning, which the most skilful have made use of, teaches the mind sagacity and readiness, and a suppleness to apply itself more closely and dexterously to the bents and turns of the matter in all its researches.

Lecture on the Notion of Value, by the Rev. W. F. Lloyd.

THE PROGRESS OF MAN DEVELOPED BY THE VARIETY OF HIS WANTS.

It is only the multiplication of the kinds of wants which renders the passion for wealth unlimited. The wants of savages, for example, are confined to a few of the most necessary articles, such as food and clothing; and of these they have not a sufficiency. Supposing, however, for a moment, that the catalogue of their wants could remain invariable, it is not difficult to conceive the means by which their existing wants might be fully gratified. They might be fed to satiety, and clothed to satiety, and thus

— all new wants being excluded by the hypothesis — the final sum of the wealth would be reached, and all further production would be useless. The same would be true of more civilized societies, were their wants in like manner limited to any determinate number. If no books of any other description had ever been wanted than such as existed at the time when printing was invented, this art might soon have multiplied copies to a degree fully adequate to the supply of all. The same is true of every other particular commodity; and thus it is the *infinite variety of wants*, and of the kinds of commodities necessary to their gratification, which alone renders the passion for wealth indefinite and insatiable.

Locke on the Understanding.

RIGHT METHOD OF READING.

THERE is not seldom to be found, even amongst those who aim at knowledge, who with an unwearied industry employ their whole time in books, who scarcely allow themselves time to eat or sleep, but read, and read, and read on,

but yet make no great advances in real knowledge, though there be no defect in their intellectual faculties to which their little progress can be imputed. The mistake here is, that it is usually supposed that by reading the author's knowledge is transferred into the reader's understanding; and so it is, but not by bare reading, but by reading and understanding what he writ; whereby I mean, not barely comprehending what is affirmed or denied in each proposition, though that great readers do not think themselves concerned precisely to do, but to see and follow the train of his reasonings, observe the strength and clearness of their connection, and examine upon what they bottom. Without this a man may read the discourses of a very rational author, writ in a language and in propositions that he very well understands, and yet acquire not one jot of his knowledge, which consisting only in the perceived, certain, or probable connection of the ideas made use of in his reasonings, the reader's knowledge is no further increased, than he perceives that so much as he sees of this connection, so much he knows of the truth or probability of the author's opinions.

Sydney Smith.

PERMANENT VALUE OF KNOWLEDGE.

ONE of the most agreeable consequences of knowledge is the respect and importance which it communicates to old age. Men rise in character often as they increase in years; they are venerable from what they have acquired, and pleasing from what they can impart. If they outlive their faculties, the mere frame itself is respected for what it once contained; but women — such is their unfortunate style of education — hazard everything upon one cast of the die: when youth is gone, all is gone. No human creature gives his admiration for nothing: either the eye must be charmed or the understanding gratified. A woman must talk wisely or look well. Every human being must put up with the coldest civility who has neither the charms of youth nor the wisdom of age. Neither is there the slightest commiseration for decayed accomplishments; no man mourns over the fragments of a dancer, or drops a tear on the relics of musical skill. They are flowers

destined to perish ; but the decay of great talents is always the subject of solemn pity ; and even when their last memorial is over, their ruins and vestiges are regarded with pious affection.

Kirby on the Habits and Instincts of Animals.

ADVANTAGES OF MIGRATION OF ANIMALS.

IF we give this subject of the migration of animals due consideration, and reflect what would be the consequence if no animals ever changed their quarters, we shall find abundant reason for thankfulness to the Almighty Father of the universe for the care he has taken of his whole family, and of his creature man in particular, consulting not only his sustenance and the gratification of his palate by multiplying and varying his food, but also that of his other senses, by the beauty, motions, and music of the animals that are his summer or winter visitors. Did the nightingale forsake our groves, the swallow our houses and gardens, the cod-fish, mackerel, salmon, and herring our seas,

and all the other animals that occasionally visit us, their several haunts, how vast would be the abstraction from the pleasure and comfort of our lives ! By means of these migrations, the profits and enjoyments derivable from the animal creation are also more equally divided, at one season visiting the south and enlivening their winter, and at another adding to the vernal and summer delights of the inhabitant of the less genial regions of the north, and making up to him for the privations of winter. Had the Creator so willed, all these animals might have been organised so as not to require a warmer or a colder climate for the breeding or rearing of their young ; but his will was that some of his best gifts should thus oscillate, as it were, between two points, that the benefit they conferred might be more widely distributed, and not become the sole property of the inhabitants of one climate : thus the swallow gladdens the sight both of the Briton and the African ; and the herring visits the coasts, and the salmon the rivers of every region of the globe. What can more strongly mark design and the intention of an all-powerful, all-wise, and beneficent Being, than that such a variety of animals should be so organised and circumstanced, as to be directed annually by some pressing want to

seek distant climates, and after a certain period to return again to their former quarters; and that this instinct should be productive of so much good to mankind, and at the same time be necessary, under its present circumstances, for the preservation or propagation of the species of these several animals?

Rev. O. Dewey, an American Writer.

NECESSITY OF RECREATION.

THERE is in human nature, and never to be rooted out of it, a want of excitement and exhilaration. The cares and labors of life often leave the mind dull, and when it is relieved from them,—and it must be relieved, there must be seasons of relief: the question is, how are these seasons to be filled up? The man cannot sit down dull and stupid, and he ought not. Now suppose that society provides him with no cheerful or attractive recreations; that all cheap and free enjoyments, the hale, hearty, holiday recreations, are out of use and out of reach, what now will the man set free from business or labor be likely to do? He asks for

relief and exhilaration ; he asks for escape from his cares and his anxieties : society in its arrangements offers him none ; the tavern and the alehouse propose to supply the want : what so likely as that he will resort to the tavern and the alehouse ?

Men cannot labor on always ; they must have intervals of relaxation. They cannot sleep through these intervals : what are they to do ? Why, if they do not work or sleep, they must have recreation. And if they have not recreation from healthful sources, they will be very likely to take it from the poisoned fountains of intemperance. Or if they have pleasures which, though innocent, are forbidden by the maxims of public morality, their very pleasures are liable to become poisoned fountains.

Malthus.

PRUDENTIAL HABITS THE SOURCE OF COMFORT AND CONTENTMENT.

It is of the utmost importance always to bear in mind that a great command over the necessities and conveniences of life may be effected

in two ways : either by a rapid increase in the quantity and value of the funds destined for the maintenance of labor, or by the prudential habits of the laboring classes ; for their happiness must be in those prudential habits which, if properly exercised, are capable of securing to them a fair proportion of the necessities and conveniences of life, from the earliest stage of society to the latest.

Bentham.

TYRANNY AND VICE UNDER A MASK.

VICE is never so much at ease, never more tyrannical, never more ambitious, than when it imagines it has found a mask, under the cover and protection of which it may pass off for virtue. And masks there are which to a certain extent deceive even the wearers ; a deceit to which they lend themselves with alacrity, and find in their own delusion encouragement to make daring experiments on the credulity, timidity, or dependence of others.

Dr. Arnold's Lecture, read before the Rugby Literary Society.

TO READ PROFITABLY.

AN inquiring spirit is not a presumptuous one, but the very contrary. He whose whole recorded life was intended to be our perfect example, is described as gaining instruction in the temple by hearing and asking questions: the one is almost useless without the other. We should ask questions of our book and of ourselves: what is its purpose; by what means it proceeds to effect that purpose; whether we fully understand the one; whether we go along with the other. Do the arguments satisfy us; do the descriptions convey lively and distinct images to us; do we understand all the allusions to persons or things? In short, does our mind act over again from the writer's guidance what he acted before; do we reason as he reasoned, conceive as he conceived, think and feel as he thought and felt? or if not, can we discern where and how far we do not; and can we tell why we do not?

Dr. Arnold's Lecture, read before the Rugby Literary and Scientific Society.

MEANS BY WHICH THE MIND ACQUIRES ITS FULL POWERS.

BESIDES the reasoning powers and the judgment, I spoke of the power of rapid and extensive combination as one of the things which enabled the mind to be an universal instrument. Perhaps, strictly speaking, I ought not to give it a distinct place, for it is in many cases essential towards forming a sound judgment; but its great importance may justify me in bestowing some separate notice upon it. We live in a world so varied, that without this power of combination our views must be exceedingly narrow, or exceedingly confused. They must be narrow, if, confining ourselves to one class of subjects and of relations, we understand them indeed in themselves thoroughly, so far as they can be understood thoroughly without considering them as acting or acted on by other things, but are wholly ignorant of all others: they must be confused if, studying variously and receiving

ideas from many different sources, we let them lie confusedly upon one another, without arranging them into one great whole. The power of combination may be said to consist in a quick perception of likeness; in two different subjects we discern some one point bearing a resemblance to a common third, we group them together and then notice their disagreements as well as their agreements; and this goes on continually with a multiplied power; for the more ideas we have thus grouped together in our minds, the more points are offered to which some new idea may attach itself.

Dr. Ure's Philosophy of Manufactures.

BENEFITS OF MACHINERY.

THE blessings which physico-mechanical science has bestowed on society, and the means it has still in store for ameliorating the lot of mankind, have been too little dwelt upon; while on the other hand, it has been accused of lending itself to the rich capitalists as an instrument for harassing the poor and of exacting from the operative an accelerated rate of

work. It has been said, for example, that the steam-engine now drives the power-looms with such velocity as to urge on their attendant weavers at the same rapid pace; but that the hand-weaver, not being subjected to this restless agent, can throw his shuttle and move his treadles at his convenience. There is, however, this difference in the two cases, that in the factory every member of the loom is so adjusted that the driving force leaves the attendant nearly nothing at all to do, certainly no muscular fatigue to sustain, while it procures for him good, unfailing wages, besides a healthy work-shop gratis; whereas the non-factory weaver, having everything to execute by muscular exertion, finds the labor irksome, makes in consequence innumerable short pauses, separately of little account, but great when added together; earns therefore proportionally low wages, while he loses his health by poor diet and the dampness of his hovel. The constant aim and effect of scientific improvement in manufactures are philanthropic, as they tend to relieve the workmen either from niceties of adjustment which exhaust his mind and fatigue his eyes, or from painful repetition of efforts which distort or wear out his frame. At every step of each manufacturing process described in

this volume the humanity of science will be manifest. New illustrations of this truth appear almost every day; of which a remarkable one has just come to my knowledge. In the woollen-cloth trade there is a process between carding and spinning the wool called slubbing, which converts the spongy rolls turned off from the cards into a continuous length of fine porous cord. Now though carding and spinning lie within the domain of automatic science, yet slubbing is a handicraft operation, depending on the skill of the slubber, and participating therefore in all his irregularities. If he be a steady, temperate man, he will conduct his business regularly, without needing to harass his juvenile assistants, who join together the series of card-rolls, and thus feed his machine; but if he be addicted to liquor and passionate, he has it in his power to exercise a fearful despotism over the young pieceners, in violation of the proprietor's benevolent regulations. This class of operatives who, though inmates of factories, are not, properly speaking, factory-workers, being independent of the moving power, have been the principal source of the obloquy so unsparingly cast on the cotton and other factories, in which no such capricious practices or cruelties exist.

The wool-slubber, when behindhand with his work, after a visit to the beer-shop resumes his task with violence, and drives his machine at a speed beyond the power of the pieceners to accompany ; and if he finds them deficient in the least point, he does not hesitate to lift up the long wooden rod from his slubbing-frame, called a billy-roller, and beat them unmercifully. I rejoice to find that science now promises to rescue this branch of the business from handicraft caprice, and place it like the rest, under the safeguard of automatic mechanism.

EXCELLENCE NOT LIMITED BY STATION.

THERE is not a more common error of self-deception than a habit of considering our stations in life so ill-suited to our powers, as to be unworthy of calling out a full and proper exercise of our virtues and talents.

As society is constituted, there cannot be many employments which demand very brilliant talents or great delicacy of taste for their proper

discharge. The great bulk of society is composed of plain, plodding men, who move "right onwards" to the sober duties of their calling. At the same time the universal good demands that those whom nature has greatly endowed should be called from the ordinary track to take up higher and more ennobling duties. Of the highly gifted men whose abandonment of their humble calling has been the apparent beginning of a distinguished career, we do not recollect an instance of one who did not pursue that humble calling with credit and success until the occasion presented itself for exhibiting those superior powers which nature occasionally bestows. Benjamin Franklin was as valuable to his master as a printer's apprentice as he was to his country as a statesman and a negotiator, or to the world as a philosopher. One of the great secrets of advancing in life is to be ready to take advantage of those opportunities which, if a man really possesses superior abilities, are sure to present themselves some time or other. As the poet expresses it, "There is a *tide* in the affairs of men," an ebbing and flowing of the unstable element on which they are borne; and if this be only "taken at the flood," the "full sea" is gained on which "the voyage of their life" may be

made with ease and the prospect of a happy issue.

But we should remember that for those who are not ready to embark at the moment when their tide is at flood, that tide may never serve again.

However small may be a man's income, there is one very certain way of increasing it — that is *Frugality*. A frugal expenditure will enable almost everybody to save something; and as there are now established throughout this country banks where the industrious may safely deposit their savings, however little they may be, and receive the same sort of advantage which the rich derive from their money, that is, interest, there is every inducement to make an effort to save. Dr. Franklin observes, in his usual forcible way, that “six pounds a year is but a groat a day. For this little sum, which may be daily wasted, either in time or expense unperceived, a man of credit may, on his own security, have the constant possession and use of a hundred and twenty pounds.” Many humble men in England have risen to wealth by such small beginnings; but many more continue to expend the groat a day unnecessarily, and never cease to be poor.

From Locke's Miscellaneous Papers, published in his Life by Lord King.

THUS I THINK.

It is a man's proper business to seek happiness and avoid misery. Happiness consists in what delights and contents the mind: misery in what disturbs, discomposes, or torments it.

I will therefore make it my business to seek satisfaction and delight, and avoid uneasiness and disquiet; to have as much of the one and as little of the other as may be.

But here I must have a care I mistake not; for if I prefer a *short* pleasure to a *lasting one*, it is plain I cross my own happiness.

Let me then see wherein consists the most lasting pleasure of this life; and that, as far as I can observe, is in these things:

1st, *Health*,—without which no sensual pleasure can have any relish.

2d, *Reputation*,—for that I find everybody is pleased with, and the want of it is a constant torment.

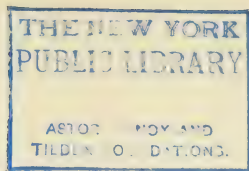
3d, *Knowledge*,—for the little knowledge I have I find I would not sell at any rate, nor part with for any other pleasure.

4th, *Doing good*,— for I find the well-cooked meat I eat to-day does now no more delight me. nay, I am diseased after a full meal; the perfumes I smelt yesterday now no more affect me with any pleasure: but the good turn I did yesterday, a year, seven years since, continues still to please and delight me as often as I reflect on it.

5th, *The expectation of eternal and incomprehensible happiness in another world* is that also which carries a constant pleasure with it.

If then I will faithfully pursue that happiness I propose to myself, whatever pleasure offers itself to me, I must carefully look that it cross not any of those five great and constant pleasures above mentioned. For example. the fruit I see tempts me with the taste of it that I love; but if it endanger my health, I part with a constant and lasting for a very short and transient pleasure, and so foolishly make myself unhappy, and am not true to my own interest.

All innocent diversions and delights, as far as they will contribute to my health, and consist with my improvement, condition, and my other more solid pleasures of knowledge and reputation, I will enjoy, but no farther; and this I will carefully watch and examine that I may not be deceived by the flattery of a present pleasure to lose a greater.



GLEANINGS
FROM
VARIOUS AUTHORS.



Bacon.

THIS is well to be weighed : that boldness is ever blind, for it seeth not dangers and inconveniences ; therefore it is ill in counsel but good in execution ; for in counsel it is good to see dangers, and in execution not to see them except they be very great.

SOME in their discourse desire rather commendation of wit in being able to hold all arguments, than of judgment in discerning what is right ; as if it were a praise to know what must be said and not what should be thought.

It is a strange thing to behold what gross errors and extreme absurdities men do commit

for want of a friend to tell them of them. The help of good counsel is that which setteth business straight.

Johnson.

YOUTH is the time in which modesty and enterprise ought chiefly to be found : modesty suits well with inexperience, and enterprize with health and vigor and an extensive prospect of life.

Coleridge.

PROGRESS OF TRUTH.

THE truth-haters of every future generation will call the truth-haters of the preceding ages by their true names ; for even these the stream of time carries onward. In fine, truth, considered in itself, and in the effects natural to it, may be conceived as a gentle spring or water source, warm from the genial earth, and breath-

ing up into the snow-drift that is piled over and around its outlet. It turns the obstacle into its own form and character, and as it makes its way increases its stream ; and should it be arrested in its course by a chilling season, it suffers delay, not loss, and waits only for a change in the wind to awaken and again roll onward.

Malcolm's Persia.

PERSEVERANCE.

THERE was no feature more remarkable in the character of Timour than his extraordinary perseverance. No difficulties ever led him to recede from what he had once undertaken, and he often persisted in his efforts under circumstances which led all around him to despair. On such occasions he used to relate to his friends an anecdote of his early life. "I once," he said, "was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant that was carrying a grain of

corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground, but the insect persevered, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson."

Bacon.

SELF-LOVERS.

EXTREME self-lovers will set a man's house on fire, though it were but to roast their eggs.

Bacon.

WONDERS.

MEN, till a matter be done, wonder that it can be done ; and as soon as it is done, wonder again that it was no sooner done.

CHARACTER OF FRANKLIN.

FEW men ever possessed such opportunities or talents for contributing to the welfare of mankind ; fewer still have used them to better purpose ; and it is pleasant to know, on his own authority, that such extensive services were rendered without any sacrifice of his own happiness. In his later correspondence he frequently alludes with complacency to a favorite sentiment, which he has also introduced into his "Memoirs" : "That he would willingly live over again the same course of life, even though not allowed the privilege of an author to correct in a second edition the faults of the first."

His remarkable success in life and in the discharge of his public functions is not to be ascribed to genius, unless the term be extended to that perfection of common sense and intimate knowledge of mankind which almost entitled his sagacity to the name of prescience, and made "Franklin's forebodings" proverbially ominous among those who knew him. His

pre-eminence appears to have resulted from the habitual cultivation of a mind originally shrewd and observant, and gifted with singular powers of energy and self-control. There was a business-like alacrity about him, with a discretion and integrity which conciliated the respect even of his warmest political foes ; a manly straightforwardness before which no pretension could stand unrebuked ; and a cool tenacity of temper and purpose which never forsook him under the most discouraging circumstances, and was no doubt exceedingly provoking to his opponents. Indeed, his sturdiness, however useful to his country in time of need, was perhaps carried rather to excess : his enemies called it obstinacy, and accused him of being morose and sullen. No better refutation of such a charge can be wished for than the testimony borne to his disposition by Priestly — *Monthly Magazine*, 1782 — a man whom Franklin was justly proud to call his friend. In private life he was most estimable. Two of his most favorite maxims were, never to exalt himself by lowering others, and in society to enjoy and contribute to all innocent amusements without reserve. His friendships were consequently lasting, and chosen at will from among the most amiable as well as the most distinguished

of both sexes, wherever his residence happened to be fixed.

His chief claims to philosophical distinction are his experiments and discoveries in electricity; but he has left essays upon various other matters of interest and practical utility, an end of which he never lost sight. Among these are remarks on ship-building and light-houses; on the temperature of the sea at different latitudes and depths, and the phenomena of what is called the Gulf Stream of the Atlantic; on the effect of oil poured upon rough water, and other subjects connected with practical navigation; and on the proper construction of lamps, chimneys, stoves.

His suggestions on these subjects are very valuable. His other writings are numerous: they relate chiefly to politics or the inculcation of the rules of prudence and morality. Many of them are light and even playful: they are all instructive, and written in an excellent and simple style, but they are not entirely free from the imputation of trifling upon serious subjects. The most valuable of them is probably his autobiography, which is unfortunately but a fragment.

As a speaker he was neither copious nor eloquent: there was even a degree of hesitation

and embarrassment in his delivery. Yet as he seldom rose without having something important to say, and always spoke to the purpose, he commanded the attention of his hearers, and generally succeeded in his object.

His religious principles, when disengaged from the scepticism of his youth, appear to have been sincere, and unusually free from sectarian animosity.

Upon the whole, his long and useful life forms an instructive example of the force which arises from the harmonious combination of strong faculties and feelings, when so controlled by sense and principle that no one is suffered to predominate to the disparagement of the rest.

Colton's Lacon.

NUISANCES.

THE idle levy a very heavy tax upon the industrious when, by frivolous *visitations*, they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread ; and, like them, some-

times meet with a rebuff. A mere gossip ought not to wonder if we evince signs that we are tired of him, seeing that we are indebted for the honor of his visit solely to the circumstance of his being tired of himself. He sits at home until he has accumulated an intolerable load of *ennui*, and he sallies forth to distribute it amongst all his acquaintance.

Paternal Instructions, in Moral Comments.

THINKING.

THINKING leads man to knowledge. He may see and hear, and read and learn, as much as he please : he will never know any of it except that which he has thought over, that which by thinking he has made the property of his mind. Is it, then, saying too much if I say that man by thinking only becomes truly man ? Take away thought from man's life, and what remains ?

LORD BURGHLEIGH'S ADVICE TO HIS SON CONCERNING EXPENSE.

“TOUCHING the guiding of thy house, let thy hospitality be moderate, and according to the means of thy estate, rather plentiful than sparing, but not costly ; for I never knew any man grow poor by keeping an orderly table. But some consume themselves through secret vices, and their hospitality bears the blame. But banish swinish drunkenness out of thine house, which is a vice impairing health, consuming much, and makes no show. I never heard praise ascribed to the drunkard but for the well-bearing of his drink, which is a better commendation for a brewer's horse or a drayman than either for a gentleman or a serving-man. Beware thou spend not above three of four parts of thy revenues, nor above a third part of that in thy house ; for the other two parts will not do more than defray thy extraordinaries, which always surmount the ordinary by much : otherwise thou shalt live, like a rich beggar, in continual want.”

LORD BURGHLEIGH'S ADVICE

To his Son concerning the Treatment of Children.

“BRING thy children up in learning and obedience, yet without outward austerity. Praise them openly, reprehend them secretly. Give them good countenance and convenient maintenance, according to thy ability; otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death, they will thank death for it and not thee. And I am persuaded that the foolish cockering of some parents, and the over-stern carriage of others, causeth more men and women to take to evil courses than their own vicious inclinations. Marry thy daughters in time, lest they marry themselves.” As to the sons, Lord Burghleigh disapproves of sending them to travel, at least he would not have them cross the Alps. He says: “If by travel they get a few broken languages, that shall profit them nothing more than to have one meat served in divers dishes.” In point of fact, however, travel is good or evil, or neither, according to the degree in which the

traveller has been previously prepared to turn to good account or bad account, or no account at all, the opportunities which travel offers. Lord Burghleigh then expresses a strong opinion against training up sons to a warlike profession, and adds on this point: "It is a science no longer in request than use; for soldiers in peace are like chimneys in summer."

Owen Feltham's Resolves.

REGULATION OF EXPENSES.

IN expenses I would be neither pinching nor prodigal; yet, if my means allow it not, rather thought too sparing than a little profuse. Saving inclines to judgment, but lavish expenses to levity and inconsiderateness. With the wise, 'tis no disgrace to make a man's ability his compass of sail and line to walk by; and to exceed it, for them that are not wise, is to be sure to exceed them as well in folly as expense. He is equally ridiculous that will burn out his taper while the sun doth shine, as he that will go to bed in the dark to save his expense of light. It is my part to know what

I may do, while others look only at the stream, but are not concerned how the fountain may supply it. Though the look to what I spend is grateful to them, yet I ought to care for what is convenient for me. He that spends to his proportion is as brave as a prince, and a prince exceeding that is a prodigal. There is no gallantry beyond what is fit and decent. Unseemly bounty is waste both of wealth and wit. He that when he should not spends too much, shall, when he would not, have too little to spend. It was a witty reason of Diogenes when he asked but a halfpenny of the thrifty man and a pound of the prodigal : the first, he said, might give him often, but the other, ere long, would have nothing to give. To spare in weighty causes is the worst and most unhappy part of thrift that can be. Liberality, like a warm shower, mollifies the hardest earth and prepares it for fertility ; but he that is penurious turns his friends into enemies, and hardens that which himself desires to find pliant. Who can expect to reap that never sowed his seed ? or, in a drought, who will not expect to find his harvest poor ? Doubtless there is not any worse husbandry than the being too near and sordidly miserable, and there is no man but at the long run loses by it. Nor, on the other

hand, can we find that to spend vainly, even with a plentiful fortune, hath any warrant either from prudence or religion. 'Tis a kind of scandal to the wise to see a riotous waste made of wealth that might be employed to more precious uses. If we have a superfluity, the poor have an interest in it; but surely none is due to either waste or wantonness. Wealth foolishly consumed is wine upon the pavement dashed, which was by Providence destined to have cheered the heart. If the thing had been condemnable, or his intention warrantable, it was not phrased amiss when Judas grumbled: "To what purpose is this waste?" Certainly, here is a better use to be made of our talents than to cast them away in waste. If God gave us them not to lie idly by us, we cannot think He should be pleased when either loosely we consume them or lewdly we misspend them. 'Tis the improving, not the wasting or hoarding, that the Master does commend, and this should be with moderation, else the gloss and grace of all is dull.

ERRORS AND SUPERSTITIONS ARISING FROM FALSE ASSOCIATIONS.

A GREAT number of popular errors, as well as individual errors of judgment, of every description and on every subject, from the high investigations of science to the common occurrences of daily life, proceed from a disposition which prevails in most minds to an extent which few would be ready to acknowledge — that of assuming that a connexion more or less near must subsist between things or circumstances which, however naturally dissimilar, happen to be of simultaneous occurrence, or to be accidentally placed in a singular apposition to each other. All science has, in the course of time, been encumbered with a vast number of erroneous conclusions, arising from this habit of supposing that circumstances thus associated by accidents of time or place are mutually the effects and causes of each other. It is one of the great labors of modern inquirers to clear away the errors in science which have arisen from this source, for it is the high distinction of

modern philosophy that it tries all things and assumes nothing; and it is more to the observance of this principle than to anything else that we are indebted for the highly improved state of science in the present day.

Every reader will recollect having read numerous instances of eclipses, comets, earthquakes, and other phenomena which have occurred on the birthdays or death-days of the "great men" of history, that is, generally the men who have poured out human blood "like water spilled upon the ground that cannot be gathered up again." In some of these cases the belief is expressly avowed that the sun was darkened, or the earth was convulsed, because the "hero" was born or died; and although in modern times this is not exactly said, yet the grave and careful enumeration of such circumstances indicates a feeling that there was some connexion or other between them and the history of the man. Whether thus stated or not by the narrator, a great number of people who heard or read the fact of the phenomena thus occurring, would not fail to consider them as indications of nature's concerns at the contemporaneous event.

In the account published by the Baron de Los Vallos of the "Career of Don Carlos," his

entrance into Spain after his escape from England is thus signalized: "At the moment of our setting foot in the Spanish territory, an eagle flew out of one of the surrounding rocks, rose above our heads, and directed its flight towards Navarre. 'This is a good omen,' said I to the king, pointing out to him that symbol of victory which seemed to have been placed as a sentry to welcome the return of the King of Spain to his dominions." A greater number of people than at any former time will now smile at this puerility; but the serious notice of such a circumstance by an educated man in a grave historical document, is a curious instance of the continued existence of that principle of error which we are attempting to illustrate. The absurdity is not lessened by the fact that eagles are not very uncommon in the Pyrenees; and whether the circumstance had any real weight in the minds of Don Carlos and the Baron or not, the latter must have calculated that there were minds on which it would have effect. These instances merge into superstition, as indeed do a large proportion of the errors arising from this source. The following is a more familiar example of the manner in which the principle operates.

It was observed that rooks descended in

large numbers on newly-sown corn-fields, and combining their appearance with the recent sowing, it was not doubted that they were attracted by the grain; and doleful were the complaints of their depredations, and ruthless was the war waged against them, when all the while the poor birds were actually benefitting the future crop by destroying the grubs which the recent processes had turned to the surface. Here, in a matter where a very slight degree of attention would have been sufficient to ascertain the truth, men were content to rest in what seemed to them an obvious conclusion, but which occasioned no small anxiety to themselves and great destruction to most useful races of birds.

Coleridge's Table Talk.

UNITED STATES OF AMERICA.

THE possible destiny of the United States of America — as a nation of one hundred millions of freemen — stretching from the Atlantic to the Pacific, living under the laws of Alfred and speaking the language of Shakspeare and Mil-

ton, is an august conception. Why should we not wish to see it realised? America would then be England viewed through a solar microscope — Great Britain in a state of glorious magnificence ! How deeply to be lamented is the spirit of hostility and sneering which some of the popular books of travels have shown in treating of the Americans. They hate us, no doubt, just as brothers hate ; but they respect the opinion of an Englishman concerning themselves ten times as much as that of a native of any other country on earth. A very little humoring of their prejudices, and some courtesy of language and demeanor on the part of Englishmen, would work wonders, even as it is, with the public mind of the Americans.

Rev. Robert Hall.

ADVANTAGES OF KNOWLEDGE.

THE acquisition of knowledge by multiplying the mental resources has a tendency to exalt the character, and in some measure to correct and subdue the taste for gross sensuality. The poor man who can read, and who possesses a

taste for reading, can find entertainment at home, without being tempted to repair to the *public house* for that purpose. He does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. The man who has gained a taste for books will, in all likelihood, become thoughtful ; and when you have given the poor the habit of thinking, you have conferred on them a much greater favor than the gift of a sum of money, since you have put them in possession of the *principle* of all legitimate prosperity. I am persuaded that the extreme profligacy, improvidence, and misery which are so prevalent among the laboring classes in many countries, are chiefly to be ascribed to the want of education.

FORETHOUGHT AND INDEPENDENCE.

IN connection with industry, children should be taught to take care of property. They should find that labor is the source of property, and that property carefully preserved and diligently improved rapidly accumulates. This

may be done in such a way as not to excite a mercenary spirit, but to stimulate a spirit of honest independence. Let them see that comfort and respectability are the result of honest industry and perseverance; accustom them to raise their standard of the comforts and decencies of life higher than that of the filthy, half-furnished hovels in which, perhaps, some of them have passed their infancy. Show them the neat, clean, well-glazed and well-furnished cottage, surrounded with little thrifty conveniences, which is occupied by some industrious, thriving couple who have only their own labor and its results on which to depend; tell them how their prosperity began, perhaps in some childish act of industry and frugality; the produce turned round and round, each time upon a larger scale, until they were able to maintain themselves, and have gradually risen to the state of comfort and sufficiency they now enjoy.

Mrs. Piozzi's Anecdotes of Dr. Johnson.

READING.

MR. JOHNSON had never, by his own account, been a close student, and used to advise young people never to be without a book in their pocket, to be read at bye-times, when they had nothing else to do. "It has been by that means," said he to a boy at our house one day, "that all my knowledge has been gained, except what I have picked up by running about the world with my wits ready to observe and my tongue ready to talk. A man is seldom in a humor to unlock his book-case, set his desk in order, and betake himself to serious study; but a retentive memory will do something, and a fellow shall have strange credit given him if he can but recollect striking passages from different books, keep the authors separate in his head, and bring his stock of knowledge artfully into play. How else," added he, "do the gamesters manage when they play for more money than they are worth?"

*President Wayland's Address to the members of the American
Institute of Instruction.*

TRAINING THE MIND TO SKILL IN DISCOVERY.

It is practicable to train the mind to greater skill in *discovery*. A few facts will render this sufficiently evident. It will not be denied that some modes of thinking are better adapted to the discovery of truth than others. Those trains of thought which follow the order of cause and effect, premises and conclusion, or, in general, what is considered the order of the understanding, are surely more likely to result in discovery than those which follow the order of the casual relations, as of time, place, resemblance and contrast, or as it is commonly called, the order of the imagination. Discovery is the fruit of patient thought, and not of impetuous combination. Now, it must be evident that mind directed in the train of the understanding will be a far better instrument of discovery than if under the guidance of the imagination. And it is evident that the one mode

of thinking may be as well cultivated as the other, or as any mode whatsoever ; and hence has arisen the mighty effect which Bacon produced upon the world. He allured men from the weaving of day-dreams to the employment of their reason. Just in proportion as we acquire skill in the use of our reason, will be the progress of truth.

J. P. Richter.

CHEERFULNESS.

CHEERFULNESS, which is a quality peculiar to man — a brute being capable only of enjoyment — opens, like spring, all the blossoms of the inward man. Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind ; be but for one day, instead of a fire-worshipper of passion and hell, the sun-worshipper of clear self-possession ; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have suffered it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed

with a panoply against every trick of fate : truly you will wonder at your own improvement.

Taylor's Gresham Lectures.

CULTIVATION OF VOCAL MUSIC.

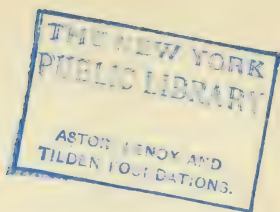
WHATEVER tends to refine, to civilize, to exalt the intellectual faculties of man, is not merely ornamental, but useful. This is the character and purpose of all the arts, whether painting, sculpture, poetry, or music. Rising above and beyond the limits of the sensible and material, they delight in the contemplation of the infinite and the spiritual, and know no bound or limit for the sphere of their exertions. Every power and every faculty with which man is endued was given to be improved and enjoyed. There is the same mutual adaptation between knowledge and the human mind as there is between light and the eye, sound and the ear, seed and the earth. When the Almighty on the one hand so constituted the seed that when deposited in the earth it germinates and grows and produces fruit, and

when on the other He so constituted the human body that the fruit nourishes and sustains it, He in the most emphatic manner commanded man to cultivate the earth and to reap its fruits. In like manner, when He endued the human voice with sweetness, compass, flexibility, and power, and made it capable of giving expression to every emotion of the heart; when He bestowed on the ear the power of the nicest discrimination, and rendered it one of the channels through which pleasure is conveyed to the mind; when He also established those laws which control and regulate the production, diffusion, and combination of sound, rendering each beneficent provision tributary and dependent upon the other, and uniting all in beauteous harmony, can we doubt that these gifts were dispensed with a view to their enjoyment, or that by cultivating the powers thus bestowed we are not only best consulting our own happiness, but rendering to their Giver the acceptable tribute of obedience?

Webster's Speeches and Forensic Arguments.

THE SENSE OF DUTY.

THERE is no evil that we cannot either face or fly from but the consciousness of duty disregarded. A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us. We cannot escape their power, nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity which lies yet further onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us wherever it has been violated, and to console us so far as God may have given us grace to perform it.



GLEANNINGS

FROM

VARIOUS AUTHORS.

DIET.

THE stomach, says Aretæus, is the leader of pleasure and of pain. In other words, good humor depends in a great measure on a good digestion; melancholy is first-cousin to dyspepsia; and as a knock-down blow on the stomach destroys life at once, so will a number of petty blows, dealt out to it in the shape of bad provisions, make life short and uncomfortable.

One of the questions which meet us at the outset of this subject is, whether it is better to eat too much or too little; whether abstinence or satiety is to be preferred. It is easy to say keep the mean, but as this is not easy to define, we would advise our readers, without deviating from strict temperance, to lean to the more ge-

nial extreme, and follow Celsus rather than Abernethy. “Celsus could never have spoken it as a physician, had he not been a wise man withal, when he giveth it for one of the great precepts of health and lasting that a man do vary and interchange contraries, but with an inclination to the more benign extreme; use fasting and full eating, but rather full eating; watching and sleep, but rather sleep; sitting and exercise, but rather exercise and the like: so shall nature be cherished and yet taught masteries.”

Of Diet, considered in its general divisions.—It is almost unnecessary to state that the best diet for man consists of a mixture of animal and vegetable substances, with one mineral-salt. A few whimsical persons have, in various ways, abstained from animal food; the most noted of these was Pythagoras, who flourished about five hundred years before Christ, and from whom the modern feeders on vegetables alone are generally called Pythagoreans.

Too exclusive an animal diet renders persons subject to violent inflammatory attacks, and produces—as in the case of butchers—that over-florid appearance which the superficial mistake for the hue of health, but which the

discerning know to be but one step, and scarcely one step, removed from disease. Too exclusive a vegetable diet reduces the strength, and forms a race of men peculiarly liable to be mown down by low fevers. It must be confessed, however, that climate modifies these rules considerably. The native of a warm and dry country will prosper on a diet which would hardly sustain life in England; and the coarser inhabitant of the North is benefited by a quantity of animal food which would utterly disorganise the more delicate structure of the Hindoo. Habit, too, must everywhere be taken into consideration.

William Howitt.

READING.

AT no period were there ever more books read by that part of our population most qualified to draw delight and good from reading; and when we enter mechanics' libraries and see them filled with simple, quiet, earnest men, and find such men now sitting on stiles in the country, deeply sunk into the very marrow and spirit of a well-handled volume, where we used to meet them in riotous and reckless mischief;

we are proud and happy to look forward to that wide and formerly waste field over which literature is extending its triumphs, and to see the beneficent consequences that will follow to the whole community.

Laing's Norway.

ONE cause which limits the cultivation of the mental powers is the total absence of religious dissent in the country — Norway. A difference of opinion upon religious doctrines among a people is a most powerful stimulus to the human mind to investigate, to obtain knowledge, to exert the mental powers. The spirit of religious controversy adds nothing certainly to their domestic happiness, but much to their intelligence, acuteness, desire for education, and value for religion. Scotland and England, without their Seceders and Dissenters, would have been countries in which the human mind slumbered. A land of universal conformity is necessarily one of universal apathy as to religious matters, or else of gross superstition. It is to expect effect without cause, to expect zeal or enlightened belief without inquiry and opposition, and the collision of mind against mind.

There is something of this apathy and of this superstition observable in Norway; there is no stimulus awakening men from the passive state of mind produced by uninquiring conformity. Those who maintain that a nation should have but one religious code, fixed by law, to the exclusion of all dissent, should look round and see whether there is a sound and true sense of religion in those countries, whether Catholic or Protestant, where the public mind has remained in this state. "If ignorance be bliss," it has been said, "'tis folly to be wise." It is this bliss and this wisdom which universal conformity to the doctrines of an established church, either in a nation or parish, will produce.

Bishop Otter.

A GOOD NAME.

WHO shall pretend to calculate the value of the inheritance of a good name? Its benefit is often great when dependent on no stronger ties than those which accident or relationship have created; but when it flows from friendships which have been consecrated by piety and learning, when it is the willing offspring of kindred minds to departed worth or genius, it takes a

higher character, and is not less honorable to those who receive than to those who confer it. It comes generally from the best sources, and is directed to the best ends ; and it carries with it an influence which powerfully disposes all worthy persons to co-operate in its views. Nor is this all. The consciousness of the source from which it springs is wont to stimulate the exertions and to elevate the views of those who are the objects of it ; and many instances might be enumerated of persons who have laid the foundation of the very highest fortunes upon no other ground than that which this goodly inheritance has supplied.

Grund's Americans.

AMERICAN MECHANICS.

ON entering the house of a respectable mechanic in any of the large cities of the United States, one cannot but be astonished at the apparent neatness and comfort of the apartments, the large airy parlors, the nice carpets and mahogany furniture, and the tolerably good library, showing the inmates' acquaintance with the standard works of English literature. These are advantages which but few individuals of the

same class possess, by way of distinction, in Europe, but which in America are within the reasonable hopes and expectations of almost all the inferior classes.

What a powerful stimulus is not this to industry! What a premium on sobriety and unexceptionable conduct! A certain degree of respectability is, in all countries, attached to property, and is, perhaps, one of the principal reasons why riches are coveted. A poor man has certainly more temptations, and requires more virtue to withstand them than one who is in tolerable circumstances. The motives of the rich are hardly ever questioned, while the poor are but too often objects of distrust and suspicion. *Pauper ubique jacet*. The laboring classes in America are really less removed from the wealthy merchants and professional men than they are in any part of Europe; and the term "mob," with which the lower classes in England are honored, does not apply to any portion of the American community. With greater ease and comfort in his domestic arrangements, the laboring American acquires also the necessary leisure and disposition for reading; his circle of ideas becomes enlarged, and he is rendered more capable of appreciating the advantages of the political institutions of his country.

*From an Address delivered before the Members of Windsor and
Eton Literary Association, by the Rev. J. Stoughton.*

DESIRABLE OBJECTS OF ATTAINMENT.

Aim at the attainment of clear and accurate habits of thought.—Thinking is the exercise that strengthens the mind, and without which no progress can be made in mental cultivation. A man may read, and hear, and talk — he may devour volumes, and listen to lectures every night — and yet if he does not think, he will make after all but little, if any, improvement. His head will be full of something, but it will be a crowd of lumber, like the articles in a broker's shop. He must think : he must turn over subjects in his mind ; he must look at them on every side ; he must trace the connection between ideas ; and have everything orderly arranged. A man may even think a great deal and not think clearly : his mind may be at work and yet always in confusion ; there may be no clear arrangement ; and it is quite possible to mistake muddiness for depth. There are some men who appear very thoughtful ; but from never aiming at accurate habits of thought, they talk most unintelligibly. There seems to be neither beginning, nor middle, nor end, in what they say ; all is a confused jumble. Now, writing carefully is a good plan for acquiring

habits of clear connected thought, since a man is more likely to detect the disorder of his thoughts in writing than in talking.

Aim at independence of mind.—There are some men who go in leading strings all their days. They always follow in the paths of others without being able to give any reason for their opinions. There is a proper mental independence which all should maintain — self-respect and the stability of our character require it. The man who pins his opinions entirely on another's sleeve can have no great respect for his own judgment, and is likely to be a changeling. When we consider carefully what appeals to our minds, and exercise upon it our own reason, taking into respectful consideration what others say upon it, and then come to a conclusion of our own, we act as intelligent beings should act, and only then. This proper independence of mind is far removed from presumptuous self-confidence, than which there is nothing more severely to be condemned. Presumption is the associate of ignorance; and it is hateful in the extreme to hear some half-taught strippling delivering his opinions with all the authority of an oracle. This is not what we mean by mental independence, and it is hoped none will

mistake what has been said. We refer to a modest yet firm and independent exercise of judgment upon subjects which the mind understands ; in short, we intend only the opposite of that slavish habit which makes one man the mere shadow of another.

Quarles.

RECREATION.

MAKE thy recreation servant to thy business, lest thou become slave to thy recreation. When thou goest up into the mountain, leave this servant in the valley ; when thou goest to the city, leave him in the suburbs ; and remember the servant must not be greater than his master.

Chenevix.

THE lessons of adversity are often the most benignant when they seem the most severe. The depressions of vanity sometimes ennoble the feeling. The mind which does not wholly sink under misfortune, rises above it more lofty than before, and is strengthened under the affliction.

ACQUIRE HABITS OF OBSERVATION.

THIS is all-important. We live in a world of wonders ; and a thousand objects appeal to our observation, and will repay it. How much is to be learned by a proper use of our eyes and ears ! I know no more striking instance of this than that which we have in Gilbert White's "Natural History of Selborne," a book which I would recommend to all as deeply interesting, in which several hundred closely printed pages are filled with the most curious and instructive observations upon nature, made for the most part in the little village of Selborne, where the author spent the greater part of his days. Dr. Franklin, too, whom we have already mentioned, was remarkable for this useful habit ; and it is well said by Mrs. Barbauld, "that he would not cross a street without making some observation beneficial to mankind." Who that has read them can ever forget his essays ? where a knowledge of men and things is discovered, which could only be the result of close and extensive observation.

Books may teach us much, but observation in some respects may teach us more. That practical knowledge so useful in the progress of life — that tact in business so desirable to pos-

sess — can be gained only in this way. Observation, as a mode of study, is the cheapest and most convenient of all. It may be carried on almost everywhere and anywhere, because in nearly all places in which we are there is something to be learned, if we are disposed to receive instruction. Observation is connected with curiosity; the one sharpens the other, and they produce a mutual influence. Now, when curiosity prompts a wish to know more than we do on any particular subject, and we have the means of information in an intelligent friend, we should never lose the opportunity of making the needful inquiries. Let not a false pride lest we should betray ignorance, prevent us from asking a question when it can be answered. How much knowledge do we often lose by wishing to appear wiser than we really are. Mr. Locke, on being asked how he had contrived to accumulate a mine of knowledge so rich, deep, and extensive, replied, “That he attributed what little he knew to the not having been ashamed to ask for information; and to the rule he had laid down, of conversing with all descriptions of men on those topics chiefly that formed their own professions and pursuits;” and it was also a maxim of the great Sir William Jones never to neglect an opportunity of improvement.

GIVE ATTENTION TO READING.

OBSERVATION, after all, must be limited : we can see and hear but comparatively little : we must avail ourselves, therefore, of the eyes and ears of others ; and this is to be done through the medium of books. There the learned and the wise have recorded the results of their observation for our benefit. Those who have but little time should be particularly careful in the selection of what they read. It becomes them not only to avoid what is positively injurious, but also what will prove useless ; to seek and peruse such books as instruct and inform the mind, furnishing them with facts upon which they may meditate themselves ; and as their acquaintance with literature is in the very nature of the case circumscribed, in the choice of books to be studied to avail themselves of the advice of the wise and judicious. Reading should be pursued carefully, slowly, and with a determination to understand. To derive benefit from reading we must remember and apply the information we obtain ; but we shall fail to do this unless we read with attention and care. For some it may be a good plan to make notes of what they read ; but generally speaking, perhaps it would be better, when a portion of a volume has

been perused, for the student to close it, and try to express the substance of it in his own language, as this imprints it on the memory more than the manual exercise of the pen, and is likely to assist copiousness and facility of expression.

Sharp's Essays.

SECRETS OF COMFORT.

THOUGH sometimes small evils, like invisible insects, inflict pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.

Horace Walpole.

CAPABILITY GREATER THAN PERFORMANCE.

MEN are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.

CULTIVATE HUMILITY.

HUMILITY is the attribute of great and noble minds — and how beautiful does it appear ! Sir Isaac Newton, in the true spirit of humility, spoke of himself at the close of life as a child who had spent his time in gathering pebbles on the shore, while the ocean lay untraversed ; and Mozart, just before he died, said, “ Now I begin to see what might be done in music.” These expressions were worthy of the men, and they invest their genius with greater loveliness, because they throw over it the graceful mantle of humility. They, in fact, knew much, and this taught them how much more remained to be known. They ascended to a high elevation on the mountain of knowledge, but this only gave them a better idea of the loftiness of the summit. If the circle of light be large, the boundary of darkness will be equally so ; and the more we know the more we shall be convinced of our own ignorance. This is trite enough, but we cannot remember it too often and too much, especially at the commencement of the pursuit of knowledge. Then the young aspirant often fancies he knows everything ; whereas, in fact, he knows nothing yet as he ought to know. Conceit and fancied superiority

are the besetting sin of the mind when it is beginning to acquire knowledge. This must be checked. If the great apostles of science and philosophy confessed they knew so little, what ground of boasting can there be for the tyro in their schools? When tempted to pride themselves on their attainments, let such look to the almost inexhaustible treasures of learning and genius which the illustrious dead and the illustrious living have accumulated, and mark the humility allied to true intellectual greatness, and then blush for their folly in thinking so highly of themselves. Humility, while it is so beautiful and becoming, is also highly advantageous. It is a habit favorable of itself to mental improvement, as it opens the mind to receive instruction with teachableness, and makes one willing to be taught, corrected, and helped.

Lastly : Remember the importance of moral and religious principles.

Johnson.

ENTIRE APPLICATION.

LITTLE can be done well to which the whole mind is not applied.

Sir Edward Coke.

PHYSICAL AND MENTAL LABOR.

WHILST we were in hand with these four parts of the institutes, we often having occasion to go into the city, and from thence into the country, did, in some sort, envy the state of the honest ploughman and other mechanics. For one, when he was at his work, would merrily sing, and the ploughman whistle some self-pleasing tune, and yet their work both proceeded and succeeded; but he that takes upon himself to write, doth captivate all the faculties and powers, both of his mind and body, and must be only attentive to that which he collecteth, without any expression of joy or cheerfulness while he is at his work.

Hannah More.

ECONOMY.

A SOUND economy is a sound understanding brought into action. It is calculation realized. It is the doctrine of proportion reduced to practice. It is foreseeing contingencies, and providing against them. It is expecting contingencies, and being prepared for them.

Sir George Mackenzie's Travels in Iceland.

EXTRAORDINARY ARTICLE IN THE ECCLESIASTICAL CODE OF ICELAND.

IN the ecclesiastical code of this country an article is extant, singular perhaps in its nature, but admirable in its design, which gives to the bishop, or even to the inferior clergy, the right of preventing any marriage where the female is unable to read. This law, which provides so powerful a pledge for the instruction of the rising generation, is still occasionally acted upon, though, probably, not with so much strictness as in former times.

Jeremy Taylor.

MATRIMONIAL FORBEARANCES.

MAN and wife are equally concerned to avoid all offences of each other in the beginning of their conversation: every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new-weaned boy; but when, by age and consolidation, they stiffen into the hardness of a stem, and have, by the warm embraces of the sun and the

kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken. So are the early unions of an unfixed marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word: for infirmities do not manifest themselves in the first scenes, but in the succession of a long society; and it is not chance or weakness when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first usually affrights the inexperienced man or woman who makes unequal conjectures, and fancies mighty sorrows by the proportions of the new and early unkindness.

Arabian Author.

KNOWLEDGE AND IGNORANCE.

THE man of knowledge lives eternally after his death, while his members are reduced to dust beneath the tomb. But the ignorant man is dead, even while he walks upon the earth: he is numbered with living men, and yet existeth not.

Dugald Stewart.

THE IMAGINATION.

THE faculty of imagination is the great spring of human activity, and the principal source of human improvement. As it delights in presenting to the mind scenes and characters more perfect than those which we are acquainted with, it prevents us from ever being completely satisfied with our present condition, or with our past attainments; and engages us continually in the pursuit of some untried enjoyment, or of some ideal excellence. Hence the ardor of the selfish to better their fortunes, and to add to their personal accomplishments; and hence the zeal of the patriot and the philosopher to advance the virtue and the happiness of the human race. Destroy this faculty, and the condition of man will become stationary as that of brutes.

Annals of Education.

GENIUS.

A DISTINGUISHED teacher, and president of a college, defined genius to be “the power of making efforts.”

REMOTE VIEWS.

IT is common to overlook what is near by keeping the eye fixed on something remote. In the same manner present opportunities are neglected, and attainable good is slighted by minds busied in extensive ranges, and intent upon future advantages. Life, however short, is made shorter by waste of time; and its progress towards happiness, though naturally slow, is made still slower by unnecessary labor.

IF ever the day should come when musical knowledge is almost universal, the public will feel the benefit in more ways than one. In Moliere's well-known comedy of the *Bourgeois Gentilhomme*, the music-master, who does not think small things, wants to prove to his pupil that all disorders and wars come of people not learning music, as follows :

Music-Master.—"Does not war come of the want of union among men?"

M. Jourdain.—"Very true."

Music-Master.—"And to make all men learn music, would not that be the way to put them

all in *harmony* together, and bring about universal peace all over the world?"

M. Jourdain.—"You are quite right."

Without going so far as to think that an orchestra would be a good commission to settle a disputed boundary or the meaning of a treaty, we are of opinion that social quiet would be much promoted by the introduction of an amusement on which no question either of politics or theology can arise. The hours which are spent in society, among all ranks, are, for the most part, filled up with fierce politics, or fiercer criticism on public and private character. The community wants a relaxation from the continual discussion which occupies it, and which renders us all mental gladiators, intent upon nothing but the attack or defence of opinions. We are for the march of mind; but we think it would march better to music.

Arabian Author.

BEST PLACE AND BEST FRIEND.

THE best place in the world is the saddle of a rapid courser; the best friend in the world is a good book.

THE PAST AND THE PRESENT.

THOSE who have never experienced the want of the luxuries and conveniences of every description which London and other great cities and towns of England now afford, will not readily conceive how our ancestors contrived to pass their lives in any degree of comfort with their unpaved, unlighted, undrained streets — without water conveyed to their doors by pipes or aqueducts — without hackney-coaches, or other light vehicles for travelling — without a general or two-penny post, and a thousand other petty conveniences, the privation of any one of which would grievously disturb the temper and affect the comforts of the present generation.

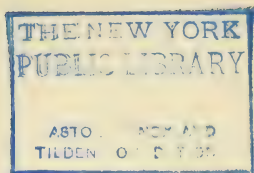
Armstrong.

COMMON QUALITIES.

THE ambition of a man of parts is very often disappointed for the want of some common quality by the assistance of which men with very moderate abilities are capable of making a great figure.

RICHARD CROMWELL.

THE second Protector, it is well known, was produced as a witness at the age of near ninety, in Westminster Hall, in a civil suit. It is said that the counsel of the opposite party reviled the good old man with his father's crimes, but was reproved by the judge, who ordered a chair to be brought for the venerable ancient; and that Queen Anne, to her honor, commended the judge for his conduct. From Westminster Hall Richard had the curiosity to go into the House of Lords; and, standing at the bar, and it being buzzed that so singular a personage was there, Lord Bathurst, then one of the twelve new-created peers, went to the bar and conversed with Mr. Cromwell. Happening to ask how long it was since Mr. Cromwell had been in that house—"Never, my lord," answered Richard, "since I sat in that chair," pointing to the throne.



GLEANINGS
FROM
VARIOUS AUTHORS.

Wilderspin's Early Discipline.

EMINENCE ATTAINED BY MEN OF LOW
ORIGIN.

MANY of the most eminent men in literature, science, and art have sprung up in obscurity. Some will instantly occur to the mind, from among the living as well as the dead, who have laid society under the deepest obligations; but there are others whose claims are not so commonly remembered. It is calculated, for instance, that above a million and a half chaldron of coals are annually consumed in London; and the amazing extension of the coal trade to meet such demands is to be traced to men called "viewers," who have generally raised them-

selves from lower situations. Machinery was absolutely necessary to obtain so many millions of tons of one of the first necessities of life ; and that at a rate exceedingly low, and this was provided by Newcomen, the plumber, and Smeaton and Watt, the watchmakers.

The cheap and elegant garments which give bread to about two millions of people instead of fifty thousand, which raised the importation of cotton wool from less than 2,000,000 to 200,000,000 pounds per annum, and which increased the annual produce of the manufacture from £200,000 to £36,000,000, are to be traced through subsequent improvements to Arkwright and Compton, the barbers. A rude and inconsiderable manufacture was changed into an elegant art and an important branch of national commerce, by Wedgwood, the potter.

Inland navigation, which enabled manufacturers to import the raw materials and export the finished goods, was devised and executed by Brindley, the millwright ; and it would be easy to accumulate a great number of instances in which persons of humble grade have greatly promoted the general good.

ALL DIFFICULTIES MAY BE OVERCOME.

THERE are few difficulties that hold out against real attacks: they fly, like the visible horizon, before those who advance. A passionate desire and unwearied will can perform impossibilities, or what seem to be such, to the old and feeble. If we do but go on, some unseen path will open upon the hills. We must not allow ourselves to be discouraged by the apparent disproportion between the result of the single efforts and the magnitude of the obstacles to be encountered.

Nothing good or great is to be obtained without courage and industry; but courage and industry might have sunk in despair, and the world must have remained unornamented and unimproved, if men had nicely compared the effect of a single stroke of the chisel with the pyramid to be raised, or of a single impression of the spade with the mountain to be leveled, or the hollow to be filled up. All exertion, too, is in itself delightful, and active amusements seldom tire us. Helvetius owns that he could hardly listen to a concert for two hours, though he could play on an instrument all day long.

The chase, we know, has always been the favorite amusement of kings and nobles. Not only fame and fortune but pleasure is to be earned. Efforts, it must not be forgotten, are as indispensable as desires. The globe is to be circumnavigated by one wind. We should never do nothing. "It is better to wear out than to rust out," says Bishop Cumberland. "There will be time enough to repose in the grave," said Nicole to Pascal. In truth, the proper rest for man is change of occupation. As a young man you should be mindful of the unspeakable importance of early industry, since in youth habits are easily formed, and there is time to recover from defects. An Italian sonnet, justly as well as elegantly, compares procrastination to the folly of a traveller who pursues a brook till it widens into a river and is lost in the sea. The toils as well as risks of an active life are commonly overrated; so much may be done by the diligent use of ordinary opportunities — but they must not always be waited for. We must not only strike the iron while it is hot, but till "it is made hot." Herschel, the great astronomer, declares that 90 or 100 hours clear enough for observations, cannot be called an unproductive year. The lazy, the dissipated, and the fearful, should pa-

tiently see the active and the bold pass them in the course. They must bring down their pretensions to the level of their talents. Those who have not energy to work must learn to be humble, and should not vainly hope to unite the incompatible enjoyments of indolence and enterprise, of ambition and self-indulgence. I trust that my young friends will never attempt to reconcile them.

ADVICE TO COTTAGERS.

THE following extract from the "Useful Hints," published monthly by the Laborer's Friend Society, shows the way to make a humble cottage the abode of cheerfulness and content: "Nature is industrious in adorning her dominions, and the man to whom this duty is addressed should feel and obey the lesson. Let him, too, be industrious in adorning his dominion — in making his home, the dwelling of his wife and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will permit, be industrious in surrounding it with pleasing objects; in decorating it, within and without, with things that tend to make it agreeable and attractive. Let industry

make it the abode of neatness and good order, a place which brings satisfaction to every inmate, and which in absence draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will surely become the scene of cheerfulness, kindness and peace."

Burke's Thoughts and Details on Scarcity.

RICH AND POOR.

THE laboring people are only poor because they are numerous. Numbers in their nature imply poverty. In a fair distribution among a vast multitude none can have much. That class of dependent pensioners called the rich is so extremely small, that if all their throats were cut and a distribution made of all they consume in a year, it would not give a bit of bread and cheese for one night's supper to those who labor, and who in reality feed both the pensioners and themselves. But the throats of the rich ought not to be cut nor their magazines plundered, because in their persons they are trustees for those who labor, and their hoards are the banking-houses of these latter. Whether

they mean it or not, they do in effect execute their trust — some with more, some with less fidelity and judgment. But on the whole the duty is performed, and everything returns, deducting some very trifling commission and discount, to the place from whence it arose. When the poor rise to destroy the rich, they act as wisely for their own purposes as when they burn mills and throw corn into the river to make bread cheap.

Mr. Gregg's Letters.

RECREATION FOR THE PEOPLE.

ANOTHER point which has appeared to me of great importance is to provide as many resources as possible of interest and amusement for their leisure hours; something to which they may return with renewed relish when their daily work is done; which may render their homes cheerful and happy, and may afford subjects of thought, conversation, and pursuit among them. The importance of this can only be estimated by observing the ruinous effects of the want of it — neglect of home and domestic duties, the frequenting of the public-house, contracting the habits of a drunkard, and seeking for

pleasure among the vulgar amusements that brutalise their character while they depress and impoverish their condition. But the source of the evil itself is the having nothing to do — nothing to supply that want of our nature which demands recreation after toil, as well as toil to give relish to recreation — nothing to occupy the thoughts, which insist on being occupied with something — nothing for him to pursue who is by nature an animal of pursuit — nothing innocently to engage the affections, which absolutely refuse to be left void. This is the real evil, the foundation of the mischief. We blame our operative population because they indulge in low and vulgar pleasures. Why, they have nothing else to indulge in ! Where are the innocent amusements provided for them ? Where are the exalted pleasures they are invited to partake ? Where are rational, virtuous, improving occupations afforded them ? Where are sobriety, modesty, and good manners publicly encouraged and respected ? In other countries those public places of amusement where different classes meet together, in some measure, though very imperfectly, supply this deficiency.

MANAGEMENT.

WITHOUT method time is nearly valueless—it is wasted in unprofitable occupations, or frittered away in unconscious idleness. The old adage of “Take care of the pence, and the pounds will take care of themselves.” Many an idle minute might be so filled up in a family as to save hours of future labor.

Where it is of consequence to economise time, there order should more peculiarly reign.

Williams's Memoirs of Sir M. Hale.

ANECDOTE OF SIR MATTHEW HALE.

A NOBLEMAN called to explain a suit in which he was interested, and which was shortly to be tried, in order, as was alleged, to its being better understood when actually heard in court. The chief baron interrupted him, saying that he did not deal fairly to come to his chamber about such affairs; for he never received any information of causes but in open court, where both parties were to be heard alike. Nor would he suffer the noble duke to proceed. His Grace retired dissatisfied, and complained of it to the king as a rudeness not to be endured. But his

Majesty bade him content himself that he was no worse used, adding that he verily believed he would have treated himself no better had he gone to solicit him in any of his own causes.'

Lady Mountcashell on Physical Education.

THE CHOICE OF A PHYSICIAN.

To choose a physician well, one should be half a physician one's self; but as this is not the case with many, the best plan which a mother of a family can adopt is to select a man whose education has been suitable to his profession; whose habits of life are such as proves that he continues to acquire both practical and theoretical knowledge; who is neither a bigot in old opinions nor an enthusiast in new; and for many reasons not the fashionable doctor of the day. A little attention in making the necessary inquiries will suffice to ascertain the requisites here specified; to which should be added, what are usually found in medical men of real worth, those qualities which may serve to render him an agreeable companion; for the family physician should always be the family friend.

HERITABLE QUALITIES.

PHYSICAL or natural qualities are most strictly inherited in the inferior realms of creation. Thus we observe an unvarying transmission of instincts, properties, and impulses in the animal kingdom, see them less strictly inherited in the human race, and least of all so in the highest grades of intellectual existence. The products become more free and independent as the scale rises.

Steedman's Wanderings in Southern Africa.

SUPERSTITION.

THE Amaponda Caffers have three professions — that of the “Amaqira,” or witch-doctor; of the “Abanisi-bamvula,” or rain-maker; and of the “Agika,” or doctor of medicine, which may be considered the most valuable of the three. The “Agika” is acquainted with many valuable roots, which are used both internally and as embrocations. Dr. Morgan remarks, in a paper recently read at the South African Institution, Cape of Good Hope: “There are not many diseases peculiar to these people. The tænia-tape-worm appears to be the only one

that can be called endemic; dyspnœa, sicca, and rheumatism are not uncommon complaints, most probably produced by smoking noxious herbs, fatigue, and exposure to atmospheric changes. Paralysis and glandular swellings are also complaints to which they appear subject. In their treatment of disease no regard appears to be paid to the character of the complaint; the treatment is generally loss of blood by a rough sort of operation, consisting of scarifying and drawing blood after the manner of cupping among us. Roots are infused in water which communicate a purgative quality, and sometimes an emetic root is given to the sick person. In pains and aches of the bones and limbs they burn a preparation similar to the moxa; they have lately substituted gunpowder when it can be obtained." They are subject to a variety of other diseases which baffle the skill of their medical advisers, who in such cases have recourse to smearing the patient with cow-dung, and keeping up his spirits with the constant excitement of dancing and singing within his hut. Should he still continue sick, he is supposed to be bewitched, and then the "Amaqira" is called in. The medical men are well paid, and if the patient be poor the people of the kraal where he lives are responsible for the remuneration.

ration. In fact the man who fetches a doctor usually carries with him either a calf or a quantity of beads and assagais, as an inducement for his immediate attendance.

Bishop Hall.

IMMODERATE DESIRES.

ALL immoderations are enemies ; as to health, so to peace. He that desires wants as much as he that hath nothing. The drunken man is as thirsty as the sweating traveller. Hence are the studies, cares, fears, jealousies, hopes, griefs, envies, wishes, platforms of achieving, alterations of purposes, and a thousand like, whereof each one is enough to make the life troublesome. One is sick of his neighbor's field, whose misshapen angles disfigure his and hinder his lordship of entireness : what he hath is not regarded for the want of what he cannot have. Another feeds on crusts to purchase what he must leave, perhaps to a fool, or, which is not much better, to a prodigal heir. Another, in the extremity of covetous folly, chooses to die for unpitied death ; hanging himself for the fall of the market, while the commons laugh at that

loss, and in their speeches epitaph upon him as on that pope, "He lived as a wolf and died as a dog." One cares not what attendance he dances all hours, on whose stairs he sits, what vices he soothes, what deformities he imitates, what servile offices he doth in a hope to rise. Another stomachs the covered head and stiff knee of his inferior, angry that other men think him not so good as he thinks himself. Another eats his own heart with envy at the richer furniture and better estate, or more honor of his neighbor; thinking his own not good because another hath better. Another vexeth himself with a word of disgrace, passed from the mouth of an enemy, which he can neither digest nor cast up; resolving because another will be his enemy, to be his own. These humors are as manifold as there are men that seem prosperous. For the avoiding of all which ridiculous and yet spiteful inconveniences, the mind must be settled in a persuasion of the worthlessness of these outward things.

PUBLIC INSTRUCTION.

WHEN the city of Leyden, in common with all the Low Countries, had fought through the bloodiest and perhaps the noblest struggle for liberty on record, the great and good William of Orange offered her immunity from taxes, that she might recover from her bitter sufferings and be rewarded for the important services which she had rendered to the sacred cause. Leyden, however, declined the offer, and asked for nothing but the privilege of erecting a university within her walls, as the best reward for more than human endurance and perseverance. This simple fact is a precious gem to the student of history; for if the protection of the arts and sciences reflect great honor upon a monarch, though it be for vanity's sake, the fostering care with which communities or republics watch over the cultivation of knowledge and the other ennobling pursuits of man, sheds a still greater lustre upon themselves. Nowhere in the whole range of history does man appear in a more dignified character than when a republic founds a new seminary of learning, or extends her liberal aid toward the support of a scientific institution in whose prosperity she takes a just and

fruitful pride. It is by the exertion of the people themselves, by the fruits of their own labor, by the free grant of their own means, that these schools for the cultivation of knowledge and the education of their sons are erected. Nothing but their fullest conviction of the happy, purifying and invigorating effect which the diffusion of sciences and the training of the youthful mind, exercise upon society, can induce them to establish or protect these nurseries of civilisation. It is a voluntary tribute brought by a whole community to the superiority of letters and sciences, to the great universal cause of learning.

Bishop Hall.

TO LIVE.

I SEE too many men willing to live to no purpose, caring only to be rid of time, on what terms soever, making it the only scope of their life to live: a disposition that may well befit brute creatures, which are not capable of any other aim save merely their own preservation; but, for men that enjoy the privilege of reason, for Christians that pretend a title to religion, too base and unworthy. Where God hath be-

stowed these higher faculties He looks for other improvements ; for what a poor thing is it only to live ! a thing common to us with the most despised vermin that breeds on our own corruption. But to live for some more excellent ends is that which reason suggests, and religion perfects.

Bishop Hall.

DEITY.

IF miracles be ceased, yet marvels will never cease. There is no creature in the world wherein we may not see enough to wonder at ; for there is no worm of the earth, no spire of grass, no leaf, no twig wherein we may not see the footsteps of a Deity. The best visible creature is man : now what man is he that can make but a hair or a straw, much less a sensitive creature ? So as no less than an infinite power is seen in every object that presents itself to our eyes. If, therefore, we look only upon the outsides of these bodily substances, and do not see God in everything, we are no better than brutish, making use merely of our sense without the least improvement of our faith or our reason. Contrary, then, to the opinion of

those men who hold that a wise man should admire nothing, I say that a man truly wise and good should admire everything; or rather that infiniteness of wisdom and omnipotence which shows itself in every visible object.

Bishop Hall.

VICISSITUDE.

WHEN we see the year in his prime and pride, decked with beautiful blossoms and all goodly varieties of flowers, cheered with the music of birds, and stated in a sweet and moderate temper of heat and cold, how glad we are that we have made so good an exchange for a hard and chilling winter, and how ready we could be to wish that this pleasant and happy season might last all the year long! But herein, were our desires satisfied, we should wish to our own great disadvantage; for if the spring were not followed with an intention of summer's heat, those fruits, whose hopes we see in the bud and flower, could never come to any perfection; and even that succeeding fervor, if it should continue long, would be no less prejudicial to the health and life of all creatures; and if there were not a relaxation of that vig-

orous heat in autumn, so as the sap returns back into the root, we could never look to see but one year's fruit. And thus also it is spiritually : if our prosperity were not intermixed with vicissitudes of crosses, and if the lively beams of grace were not sometimes interchanged with cold desertions, we should never know what belongs to spiritual life. What should we do then but be both patient of and thankful for our changes, and make no account of any constancy till we attain to the region of rest and blessedness.

Bishop Hall.

VARIETY OF OCCUPATIONS.

It is the great wisdom and providence of the Almighty so to order the dispositions and inclinations of men, that they affect divers and different works and pleasures ; some are for manuary trades, others for intellectual employments : one is for the land, another for the sea ; one for husbandry, another for merchandise ; one is for architecture, another for vestiary services ; one is for fishing, another for pasturage ; and in the learned trades, one is for the mistress of the sciences, divinity ; another for the law,

whether civil or municipal; a third is for the search of the secrets of nature, and the skill and practice of physic; and each one of these divides itself into many differing varieties. Neither is it otherwise in matter of pleasures: one places his delight in following his hawk and hound, another in the harmony of music; one makes his garden his paradise, and enjoys the flourishing of his fair tulips, another finds contentment in a choice library; one loves his bowl or his bow, another pleases himself in the patient pastime of his angle. For surely if all men affected one and the same trade of life, or pleasure of recreation, it were not possible that they could live one by another; neither could there be any use of commerce whereby man's life is maintained; neither could it be avoided but that the envy of the inevitable rivalry would cut each other's throats. It is good reason we should make a right use of this gracious and provident dispensation of the Almighty; and therefore that we should improve our several dispositions and faculties to the advancing of the common stock; and withal that we should neither encroach upon each other's profession, nor be apt to censure each other's recreation.

WORKING MEN.

THE expression, working class, or working men, must mean either those men who physically work without thinking, in which case it will not be very acceptable to those who arrogate it, and a wind or water-mill working day and night would be the beau-ideal of a working man; or it must mean men who work and think.

But if this is meant, who is not a working man, and who is? Is the physician who follows his vocation at any hour of the day, the lawyer who sits up late at night, the scholar who sacrifices his health to his science, a conscientious editor whose work never rests—are all these, who rise much earlier and go to bed much later than those who call themselves working men par excellence, no working men?

Is a Humboldt, who braves in the pursuit of his noble and chivalrous career, fever, beasts of prey and insupportable insects, under a thousand privations; is a Champollion who exposes himself to the burning sun of Egypt to learn the lessons of the past; is a Parry who dares the ices of the pole; a Davy, a Herschel, who enjoy no rest so regular, no health so sound,

as that of any farmer — are all these not hard-working men? The division is entirely artificial and untenable, and therefore, if acted upon, highly mischievous. It is to be regretted, then, that so fictitious a thing is made, not unfrequently, a ground of political division, as though the interests of those who apply their mind to the changing and moulding of materials were separated from those who consume their productions, or assist them essentially in discovering the best way of mastering the material.

The Chinese, by J. F. Davis, Esq.

FOLLIES OF FASHION.

IN no instances have the folly and childishness of a large portion of mankind been more strikingly displayed than in those various, and occasionally very opposite, modes in which they have departed from the standard of nature, and sought distinction even in deformity. Thus while one race of people — the Chinese — crushes the feet of its children, another flattens their heads between two boards; and while we, in Europe, admire the natural whiteness of the teeth, the Malays file off the enamel and dye them black, for the all-sufficient reason that

dogs' teeth are white ! A New Zealand chief has his distinctive coat of arms emblazoned on the skin of his face as well as on his limbs ; and an Esquimaux is nothing if he have not bits of stone stuffed through a hole in each cheek. Quite as absurd and still more mischievous is the infatuation which, among some Europeans, attaches beauty to that modification of the human figure which resembles the wasp, and compresses the waist until the very ribs have been distorted, and the functions of the vital organs irreparably disordered.

Rambler.

ECONOMY.

ALL to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the sage maxims of our parsimonious ancestors, and attain the salutary arts of contracting expense ; for without economy none can be rich, and with it few can be poor. The mere power of saving what is already in our hands must be of easy acquisition to every mind ; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practise it with success.

SELF-RICHES.

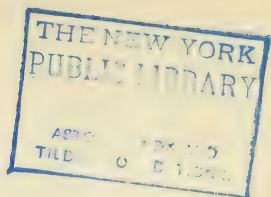
AT an inn in Sweden there was the following inscription, in English, on the wall: "You will find at Trollhathe excellent bread, meat, and wine, *provided you bring them with you;*" and this will almost serve for a description of human life—so much depends upon the temper that events are met with, and on the prudence that foresees and provides against them.

Charge of the Bishop of Lichfield, 1836.

PROGRESS AND EFFECTS OF EDUCATION.

THE general desire for education, and the general diffusion of it, is working, and partly has worked, a great change in the habits of the mass of the people. And though it has been our lot to witness some of the inconveniences necessarily arising from a transition state, where gross ignorance has been superseded by a somewhat too rapid communication of instruction, dazzling the mind, perhaps, rather than enlightening it, yet every day removes something of this evil. Presumption and self-sufficiency are sobered down by the acquirement of useful

knowledge, and men's minds become less arrogant in proportion as they become better informed. There cannot be a doubt, therefore, but that any evils which may have arisen from opening the flood-gates of education, if I may so say, will quickly flow away, and that a clear and copious stream will succeed, fertilising the heretofore barren intellect with its wholesome and perennial waters.



GLEANINGS
FROM
VARIOUS AUTHORS.

A REGULATED habit of looking beyond our immediate situations is justly considered the parent of all laudable enterprises. But the habit *must* be regulated, and strictly regulated, or it will become the source of miseries and crime. The secret for its regulation may be shortly expressed. He who pursues a future happiness, prosperity, or honor by the right path, does not cast away the good in his possession, nor neglect the duties which lie before him ; but he endeavors to shape them, by slow degrees, to that model of perfection which his feelings or his reason have set up. On the other hand, he who views some distant object of desire without connecting it with his immediate

obligations, neither attains the blessings within his reach nor approaches a single step to the ideal good : he has cast away the link which connects the present with the future.

Everett's Essay.

ADVANTAGES OF THE DIFFUSION OF KNOWLEDGE.

AN intelligent class can scarce ever be, as a class, vicious ; never, as a class, indolent. The excited mental activity operates as a counterpoise to the stimulus of sense and appetite. The new world of ideas, the new views of the relation of things, the astonishing secrets of the physical properties and mechanical powers disclosed to the well-informed mind, present attractions which, unless the character is deeply sunk, are sufficient to counterbalance the taste for frivolous or corrupt pleasures ; and thus, in the end, a standard of character is created in the community, which, though it does not invariably save each individual, protects the virtue of the mass.

The following stanzas are ascribed to Mr. Southey.

THE OLD MAN'S COMFORTS, AND HOW HE GAINED THEM.

You are old, Father William, the young man cried,
The few locks which are left you are gray ;
You are hale, Father William, a hearty old man :
Now, tell me the reason, I pray.

In the days of my youth, Father William replied,
I remembered that youth would fly fast,
And abused not my health and my vigor at first,
That I never might need them at last.

You are old, Father William, the young man cried,
And pleasures with youth pass away ;
And yet you lament not the days that are gone :
Now, tell me the reason, I pray.

In the days of my youth, Father William replied,
I remembered that youth could not last ;
I thought of the future whatever I did,
That I never might grieve for the past.

You are old, Father William, the young man cried,
And life must be hastening away ;
You are cheerful, and love to converse upon death :
Now, tell me the reason, I pray.

I am cheerful, young man, Father William replied ;
 Let the cause thy attention engage :
 In the days of my youth I remembered my God,
 And He hath not forgotten my age.

Dugald Stewart's Essays on the Cultivation of Intellectual Habits.

ENCOURAGEMENT

To Persons of Mature Age to Cultivate the Mind.

INSTANCES have frequently occurred of individuals in whom the power of imagination has, at an advanced period of life, been found susceptible of culture to a wonderful degree. In such men, what an accession is gained to their most refined pleasures ! What enchantments are added to their most ordinary perceptions !

The mind, awakening as if from a trance to a new existence, becomes habituated to the most interesting aspects of life and of nature ; the intellectual eye is "purged of its film," and things the most familiar and unnoticed disclose charms invisible before. The same objects and events which were lately beheld with indifference, occupy now

all the powers and capacities of the soul, the contrast between the present and the past serving only to enhance and to endear so unlooked-for an acquisition.

What Gray has so finely said of the pleasures of vicissitude, conveys but a faint image of what is experienced by the man who, after having lost in vulgar occupations and vulgar amusements his earliest and most precious years, is thus introduced at last to a new heaven and a new earth :

“The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are op’ning Paradise.”

CAUTION IN PROSPERITY.

MING TSONG, an Emperor of China celebrated for his wisdom and prudence, was accustomed to say : “A State is to be governed with the care and constant attention that is required of a person managing a horse. I have often,” said he, “travelled on horseback over very rough and mountainous

countries, and never got any hurt, always taking care to keep a steady rein ; but in the smoothest plains, thinking the same precautions useless, and letting loose the reins, my horse has stumbled and put me in danger. Thus is it with government ; for when it is in the most flourishing condition, the prince ought never to abate anything of his usual vigilance." And thus also, extending the application of this familiar but striking illustration to all mankind, we would say, is it with the private affairs of men of all stations, from the great lord to the laboring husbandman, from the wealthy merchant to the poor mechanic ; and let every one keep a steady rein when all seems fair and even with him. He is pretty sure to do so in the presence of danger and difficulty, when his faculties and energies are all kept awake, and generally strengthened in proportion to the difficulty to be overcome. Indeed, let any man take a review of his past life, and he will find, almost invariably, that where he has most failed will be when he allowed himself to be lulled into security when he suspected no crosses and was prepared with no caution ; when in easy confidence he had dropped the reins on the neck of his horse, who

seemed to tread on a smooth sward or a macadamized road, but tripped and fell.

PROPERTY.

THE advantages of the acquisition of property are two-fold: they are not merely to be estimated by the pecuniary profit produced, but by the superior tone of industry and economy which the possessor unconsciously acquires. When a man is able to call his own that which he has obtained by his own well-directed exertion, this power at once causes him to feel raised in the scale of being, and endows him with the capability of enlarging the stock of his possessions. A cottager having a garden, a cow, or even a pig, is much more likely to be an industrious member of society than one who has nothing in which he can take an interest during his hours of relaxation, and who feels he is of no consequence, because he has nothing which he can call *his own*. The impressions which have been produced upon

the minds of the peasantry by affording them the means of acquiring property, and of possessing objects of care and industry, are great, unqualified, and unvaried. In every instance the cottager has been rendered more industrious, the wife more active and managing, the children better educated and more fitted for their station in life.

"Industry or Idleness."

A GOLDEN RULE.

INDUSTRY will make a man a purse, and frugality will find him strings for it. Neither the purse nor the strings will cost him anything. He who has it should only draw the string as frugality directs, and he will be sure always to find a useful penny at the bottom of it. The servants of industry are known by their livery: it is always whole and wholesome. Idleness travels very leisurely, and poverty soon overtakes him. Look at the *ragged slaves of idleness*, and judge which is the best master to serve.

PERSEVERANCE.

KING ROBERT BRUCE, the restorer of the Scottish monarchy, being out one day reconnoitering the enemy, lay at night in a barn belonging to a loyal cottager. In the morning, still reclining his head on the pillow of straw, he beheld a spider climbing up a beam of the roof. The insect fell to the ground, but immediately made a second essay to ascend. This attracted the notice of the hero, who, with regret, saw the spider fall a second time from the same eminence. It made a third unsuccessful attempt. Not without a mixture of concern and curiosity, the monarch twelve times beheld the insect baffled in its aim, but the thirteenth essay was crowned with success—it gained the summit of the barn; when the king, starting from his couch, exclaimed: “This despicable insect has taught me perseverance. I will follow its example. Have I not been twelve times defeated by the enemy’s force? On one fight more hangs the independence

of my country." In a few days his anticipations were fully realised by the glorious result to Scotland of the battle of Bannockburn.

Wilderspin's Early Discipline.

TWO THINGS are required on the part of the working classes to adjust themselves to the state of society as one altering and improving: skill, or practical knowledge, so that, when one branch of productive labor fails from improvement or fluctuation, they may resort to another; and economy, that they may provide against "a rainy day," and instead of seeking relief in combination and outrage, have the means of support until the arrival of more favorable times. These qualities will appear only where there has been some training of the head and the heart. Let, then, the mind be taught to think, and the judgment be fitted for correct decision, and the difference will be manifest, as it is now in cases occasionally witnessed. The intelligent will not be the dupes of dema-

gogues or incendiaries, and the thrifty will discover a higher tone of feeling than their improvident neighbors.

Wilderspin's Early Discipline.

GENERAL EDUCATION.

A STRANGE idea is entertained by many, that education unfits persons for labor, and renders them dissatisfied with their condition in life. But what would be said were any of the powers of the body to be in a certain case disused? Suppose a man were to place a bandage over his right eye, to tie up one of his hands, or to attach a ponderous weight to his legs, and when asked the cause were to reply that the glance of that eye might make him covetous, that his hand might pick his neighbor's pocket, or that his feet might carry him into evil company: might it not be fairly replied that his members were given to use and not to abuse? that their abuse is no argument against their use, and that this suspension of their action was just as contrary to the wise and benevo-

lent purpose of their Creator as their wrong and guilty application? And does this reasoning fail when applied to the mind? Is not the unemployed faculty as opposed to the advantage of the individual as the unused physical power? Can the difference between mind and matter overturn the ordinary principles of reasoning and of morals? Besides, how is man to be prepared for the duties he has to discharge? By mere attention to his body? Impossible. The mind must be enlightened and disciplined; and if this be neglected, the man rises but little in character above the beasts that perish, and is wholly unprepared for that state to which he ought to have aspired.

Wilderspin's Early Discipline.

ECONOMY.

“A SLIGHT knowledge of human nature will show,” says Mr. Colquhoun, “that when a man gets on a little in the world, he is desirous of getting on a little further.” Such is the growth of provident habits that it has

been said, if a journeyman lays by the first five shillings his fortune is made. Mr. William Hall, who has bestowed great attention on the state of the laboring poor, declares he never knew an instance of one who had saved money coming to the parish. And he adds, moreover: "Those individuals who save money are better workmen. If they do not the work better, they behave better and are more respectable; and I would sooner have in my trade a hundred men who save money than two hundred who would spend every shilling they get. In proportion as individuals save a little money, their morals are much better; they husband that little, and there is a superior tone given to their morals, and they behave better for knowing they have a little stake in society." It is scarcely necessary to remark, that habits of thoughtfulness and frugality are *at all times* of immense importance.

Du Marsais.

PHILOSOPHY.

THE philosopher knows the value of truth, searches for it, meditates upon it, or communicates it to others. The wise man exhibits it in his life and actions. Truth, wisdom, reason, virtue, nature, are terms which equally designate what is useful to mankind. The uniform tendency of truth is to enlighten man: the most enlightened are the most reasonable; the most reasonable feel more deeply than others the real interests and motives they have to be virtuous. Without the study of nature, man can never know the relation he bears nor the duties he owes to himself and others: deprived of this knowledge, he can have neither firm principles nor true happiness. The most enlightened are the most interested in being the best men: great talents should lead to great virtues. He who does evil is blind; he who is unregulated is de-

prived of reason : his conduct proves that he mistakes his own nature, is ignorant of what is due to himself and others, of the value of self-esteem, and of the esteem of those around him ; he is not an enlightened man. If he be insensible to the offices of benevolence, to the approbation and kindness of his associates, he differs in nothing from brutes ; if he do not see that his vices lead to his own destruction, he is not an intelligent being, whose great aim is self-preservation ; if he do not know and appreciate the inestimable advantages of society, and the means to render it useful and agreeable, he is a madman, and not a friend to wisdom.

Truth and reason never cause revolutions on the earth ; they are the fruits of experience, which can only be exercised when the passions are at rest ; they excite not in the heart those furious emotions which shake empires to their base. Truth can only be discovered by peaceful minds : it is only adopted by kindred spirits. If it change the opinions of men, it is only by insensible gradations, a gentle and easy descent conducting them to reason. The revolutions caused by the progress of truth are

always beneficial to society, and are only burthensome to those who deceive and oppress it.

HUMAN LIFE.

PLINY has compared a river to human life. The river, small and clear in its origin, gushes forth from rocks, falls into deep glens, and wantons and meanders through a wild and picturesque country, nourishing only the uncultivated tree or flower by its dew or spray. In this, its state of infancy and youth, it may be compared to the human mind, in which fancy and strength of imagination are predominant: it is more beautiful than useful. When the different rills or torrents join and descend into the plain, it becomes slow and stately in its movements. It is applied to move machinery, to irrigate meadows, and to bear upon its bosom the stately barge: in this mature state it is deep, strong, and useful. As it flows on towards the sea it loses its force and its motion, and at last, as it were, becomes lost and mingled with the mighty abyss of water.

One might pursue the metaphor still further and say that in its origin, its thundering and foam, when it carries down clay from the bank and becomes impure, it resembles the youthful mind affected by dangerous passions. And the influence of a lake in calming and clearing the turbid water may be compared to the effect of reason in more mature life, when the tranquil, deep, cool, and unimpassioned mind is freed from its fever, its troubles, bubbles, noise, and foam. And, above all, the sources of a river, which may be considered as belonging to the atmosphere, and its termination in the ocean, may be regarded as imaging the divine origin of the human mind, and its being ultimately returned to and lost in the Infinite and Eternal Intelligence from which it originally sprung.



GLEANNINGS

FROM

JOHN LOCKE AND OTHER AUTHORS.

In the following selection of passages from the works of John Locke (1660) we shall endeavor to display at once the general character of the author's thoughts and opinions, and the style in which they are expressed.

CAUSES OF WEAKNESS IN MEN'S UNDERSTANDINGS.

There is, it is visible, great variety in men's understandings; and their natural constitutions put so wide a difference between some men in this respect, that art and industry would never be able to master; and their very natures seem to want a foundation to raise on it that which other men easily attain unto. I think there are a great many natural defects in the understanding capable of amendment, which are overlooked and wholly neglected. And it is easy

to perceive that men are guilty of a great many faults in the exercise and improvement of this faculty of the mind, which hinder them in their progress, and keep them in ignorance and error all their lives. Some of them I shall take notice of, and endeavor to point out.

The first is of those who seldom reason at all, but do and think according to the example of others, whether parents, neighbors, ministers, or who else they are pleased to make choice of to have an implicit faith in, for the saving of themselves the pains and trouble of thinking and examining for themselves.

The second is of those who put passion in the place of reason, and being resolved that shall govern their actions and arguments, neither use their own, nor hearken to other people's reason, any farther than it suits their humor, interest, or party.

The third sort is of those who readily and sincerely follow reason, but for want of having that which one may call large, sound, round-about sense, have not a full view of all that relates to the question, and may be of moment to decide it. We are all short-sighted, and very often see but one side of a matter; our views are not extended to all that has a connexion with it. From this defect, I think no

man is free. We see but in part, and we know but in part, and therefore it is no wonder we conclude not right from our partial views. This might instruct the proudest esteemer of his own parts how useful it is to talk and consult with others, even such as came short with him in capacity, quickness, and penetration ; since no one sees all.

PRACTICE AND HABIT.

We are born with faculties and powers capable almost of anything, such at least as would carry us farther than can be easily imagined ; but it is only the exercise of those powers which gives us ability and skill in anything, and leads us toward perfection.

Even of those excellencies which are looked on as natural endowments, will be found, when examined into more narrowly, to be the product of exercise, and to be raised to that pitch only by repeated actions.

I do not deny that natural disposition may often give the first rise to it ; but that never carries a man far without use and exercise, and it is practice alone that brings the powers of

the mind as well as those of the body to their perfection.

This being so, that defects and weakness in men's understandings, as well as other faculties, come from want of a right use of their own minds. I am apt to think the fault is generally mislaid upon nature, and there is often a complaint of want of parts, when the fault lies in want of a due improvement of them. We see men frequently dexterous and sharp enough in making a bargain, who, if you reason with them about matters of religion, appear perfectly stupid.

PREJUDICES.

Every one is forward to complain of the prejudices that mislead other men or parties, as if he were free, and had none of his own. This being objected on all sides, it is agreed that it is a fault, and a hindrance to knowledge. What, now, is the cure? No other but this, that every man should let alone others' prejudices, and examine his own. Nobody is convinced of his by the accusation of another: he recriminates by the same rule, and is clear. The only

way to remove this great cause of ignorance and error out of the world, is for every one impartially to examine himself. If others will not deal fairly with their own minds, does that make my errors truths, or ought it to make me in love with them, and willing to impose on myself? If others love cataracts on their eyes, should that hinder me from couching of mine as soon as I could? Every one declares against blindness, and yet who almost is not fond of that which dims his sight, and keeps the clear light out of his mind, which should lead him into truth and knowledge? False or doubtful positions, relied upon as unquestionable maxims, keep those in the dark from truth who build on them. Such are usually the prejudices imbibed from education, party, reverence, fashion, interest, &c.

This is the mote which every one sees in his brother's eye, but never regards the beam in his own. For who is there almost that is ever brought fairly to examine his own principles, and see whether they are such as will bear the trial? But yet this should be one of the first things every one should set about, and be scrupulous in, who would rightly conduct his understanding in the search of truth and knowledge.

The following are Locke's views in relation to

ORTHODOXY AND HERESY.

The great division among Christians is about opinions. Every sect has its set of them, and that is called orthodoxy; and he that professes his assent to them, though with an implicit faith, and without examining, is orthodox, and in the way to salvation. But if he examines, and thereupon questions any one of them, he is presently suspected of heresy; and if he oppose them or hold the contrary, he is presently condemned as in a damnable error, and in the sure way to perdition. Of this one may say, that there is nor can be nothing more wrong. For he that examines, and upon a fair examination embraces an error for a truth, has done his duty more than he who embraces the profession — for the truths themselves he does not embrace — of the truth without having examined whether it be true or no. And he that has done his duty according to the best of his ability, is certainly more in the way to heaven than he who has done nothing of it. For if it be our

duty to search after truth, he certainly that has searched after it, though he has not found it, in some points has paid a more acceptable obedience to the will of his Maker than he that has not searched at all, but professes to have found truth when he has neither searched nor found it. For he that takes up the opinions of any church in a lump, without examining them, has truly neither searched after nor found truth, but has only found those that he thinks have found truth, and so receives what they say with an implicit faith, and so pays them the homage that is due only to God, who cannot be deceived, nor deceive.

In this way the several churches — in which, as one may observe, opinions are preferred to life, and orthodoxy is that which they are concerned for, and not morals. The believing of a collection of certain propositions, which are called and esteemed fundamental articles, because it has pleased the compilers to put them into their confession of faith, is made the condition of salvation.

PLEASURE AND PAIN.

If this were wholly separated from all our outward sensations and inward thoughts, we should have no reason to prefer one thought or action to another, negligence to attention, or motion to rest.

And so we should neither stir our bodies, nor employ our minds; but let our thoughts (if I may so call it) run adrift, without any direction or design; and suffer the ideas of our minds, like unregarded shadows, to make their appearances there as it happened, without attending to them. In which state man, however furnished with the faculties of understanding and will, would be a very idle, inactive creature, and pass his time only in a lazy, lethargic dream. It has therefore pleased our wise Creator to annex to several objects, and the ideas which we receive from them, as also to several of our thoughts, a concomitant pleasure, and that in several objects, to several degrees, that those faculties which He had endowed us with might not remain wholly idle and unemployed by us.

Pain has the same efficacy and use to set us

on work that pleasure has, we being as ready to employ our faculties to avoid that as to pursue this; only this is worth our consideration, "that pain is often produced by the same objects and ideas that produce pleasure in us." This their near conjunction, which makes us often feel pain in the sensations where we expected pleasure, gives us new occasion of admiring the wisdom and goodness of our Maker, who, designing the preservation of our being, has annexed pain to the application of many things to our bodies, to warn us of the harm that they will do and as advices to withdraw from them. But He, not designing our preservation barely, but the preservation of every part and organ in its perfection.

The consideration of those objects that produce it may well persuade us that this is the end or use of pain.

Excess of cold, as well as heat, pains us, because it is equally destructive to that temper which is necessary to the preservation of life.

Beyond all this, we may find another reason why God hath scattered up and down several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have to do with, that we, finding imper-

fection, dissatisfaction, and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyments of Him “with whom there is fulness of joy, and at whose right hand are pleasures for evermore.”

PREJUDICE.

To those who are willing to get rid of this great hindrance of knowledge — for to such only I write — ; to those who would shake off this great and dangerous impostor Prejudice, who dresses up falsehood in the likeness of truth, and so dexterously hoodwinks men’s minds as to keep them in the dark, with a belief that they are more in the light than any that do not see with their eyes, I shall offer this one mark whereby prejudice may be known. He that is strongly of any opinion, must suppose — unless he be self-condemned — that his persuasion is built upon good grounds, and that his assent is no greater than what the evidence of the truth he holds forces him to ; and that they are arguments, and not inclination or fancy, that make him so confident and

positive in his tenets. Now if, after all his profession, he cannot bear any opposition to his opinion, if he cannot so much as give a patient hearing, much less examine and weigh the arguments on the other side, does he not plainly confess it is prejudice governs him?

And it is not evidence of truth, but some lazy anticipation, some beloved presumption, that he desires to rest undisturbed in. For if what he holds be as he gives out, well fenced with evidence, and he sees it to be true, what need he fear to put it to the proof? If his opinion be settled upon a firm foundation, if the arguments that support it, and have obtained his assent, be clear, good, and convincing, why should he be shy to have it tried whether they be proof or not? He whose assent goes beyond his evidence, owes this excess of his adherence only to prejudice, and does in effect own it when he refuses to hear what is offered against it; declaring thereby that it is not evidence he seeks, but the quiet enjoyment of the opinion he is fond of, with a forward condemnation of all that may stand in opposition to it, unheard and unexamined.

From Blair's Lectures, 1780.

ON THE CULTIVATION OF TASTE.

Such studies have this peculiar advantage, that they exercise our reason without fatiguing it. They lead to inquiries acute, but not painful; profound, but not dry or abstruse. They strew flowers in the path of science, and while they keep the mind bent in some degree and active, they relieve it at the same time from that more toilsome labor to which it must submit in the acquisition of necessary erudition or the investigation of abstract truth.

The cultivation of taste is further recommended by the happy effects which it tends naturally to produce on human life.

Providence seems plainly to have pointed out this useful purpose to which the pleasures of taste may be applied, by interposing them in a middle station between the pleasures of sense and those of pure intellect. We were not de-

signed to grovel always among objects so low as the former; nor are we capable of dwelling constantly in so high a region as the latter.

The pleasures of taste refresh the mind after the toils of the intellect, and the labors of abstract study; and they gradually raise it above the attachments of sense, and prepare it for the enjoyments of virtue.

So consonant is this to experience, that in the education of youth no object has in every age appeared more important to wise men than to tincture them early with a relish for the entertainments of taste. The transition is commonly made with ease from these to the discharge of the higher and more important duties of life. Good hopes may be entertained of those whose minds have this liberal and elegant turn. It is favorable to many virtues. Whereas to be entirely devoid of relish for eloquence, poetry, or any of the fine arts, is justly construed to be an unpromising symptom of youth, and raises suspicions of their being prone to low gratifications, or destined to drudge in the more vulgar and illiberal pursuits of life.

There are indeed few good dispositions of any kind with which the improvement of taste is not more or less connected. A cultivated

taste increases sensibility to all the tender and humane passions, by giving them frequent exercise; while it tends to weaken the more violent and fierce emotions.

From Melmoth's Letters.

ON THINKING.

If one would rate any particular merit according to its true valuation, it may be necessary perhaps to consider how far it can be justly claimed by mankind in general. I am sure, at least, when I read the very uncommon sentiments of your last letter, I found their judicious author rise in my esteem, by reflecting that there is not a more singular character in the world than that of a thinking man. It is not merely having a succession of ideas which lightly skim over the mind, that can with any propriety be styled by that denomination. It is observing them separately and distinctly, and ranging them under their respective classes ; it is calmly and steadily viewing our opinions on every side, and resolutely tracing them through all their consequences and connections, that constitutes the man of reflection and distinguishes reason from fancy. Provi-

dence, indeed, does not seem to have formed any very considerable number of our species for an extensive exercise of this higher faculty, as the thoughts of the far greater part of mankind are necessarily restrained within the ordinary purposes of animal life. But even if we look up to those who move in much superior orbits, and who have opportunities to improve, as well as leisure to exercise their understandings, we shall find that thinking is one of the least exerted privileges of cultivated humanity.

It is indeed an operation of the mind which meets with many obstructions to check its just and free direction; but there are two principles which prevail more or less in the constitutions of most men that particularly contribute to keep this faculty of the soul unemployed: I mean pride and indolence. To descend to truth through the tedious progression of well-examined deductions, is considered as a reproach to the quickness of understanding, as it is much too laborious a method for any but those who are possessed of a vigorous and resolute activity of mind. For this reason the greater part of our species generally choose either to seize upon their conclusions at once, or to take them by rebound from others, as best suiting with their vanity or their laziness.

Like the common soldiers in an army, they follow where their leaders direct, without knowing or even inquiring into the cause for which they so warmly contend.

From Hume's Essays.

OF THE MIDDLE STATION OF LIFE.

Those form the most numerous rank of men that can be supposed susceptible of philosophy, and therefore all discourses of morality ought principally to be addressed to them. The great are too much immersed in pleasure, and the poor too much occupied in providing for the necessities of life, to hearken to the calm voice of reason.

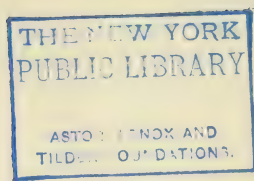
The middle station, as it is most happy in many respects, so particularly in this, that a man placed in it can, with the greatest leisure, consider his own happiness, and reap a new enjoyment, from comparing his situation with that of persons above or below him.

Augur's prayer is sufficiently noted — "Two things have I required of Thee; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be

full and deny Thee, and say who is the Lord? or lest I be poor, and steal, and take the name of my God in vain!" The middle station is here justly recommended as affording the fullest security for virtue; and I may also add, that it gives opportunity for the most ample exercise of it, and furnishes employment for every good quality which we can possibly be possessed of. Those who are placed among the lower ranks of men have little opportunity of exerting any other virtue besides those of patience, resignation, industry and integrity. Those who are advanced into the higher stations have full employment for their generosity, humanity, affability, and charity. When a man lies betwixt these two extremes, he can exert the former virtues towards his superiors, and the latter towards his inferiors. Every moral quality which the human soul is susceptible of, may have its turn, and be called up to action; and a man may, after this manner, be much more certain of his progress in virtue than where his good qualities lie dormant and without employment.

But there is another virtue that seems principally to lie among equals, and is, for that reason, chiefly calculated for the middle station of life. This virtue is friendship.

It has been very judiciously remarked, that we attach ourselves more by the services we perform than by those we receive, and that a man is in danger of losing his friends by obliging them too far. I should therefore choose to lie in the middle way, and to have my commerce with my friend varied both by obligations given and received. I have too much pride to be willing that all the obligations should lie on my side, and should be afraid that, if they all lay on 'his, he would also have too much pride to be entirely easy under them or have a perfect complacency in my company.



GLEANNINGS
FROM
CHATHAM AND OTHER AUTHORS.

SPEECH OF CHATHAM

Against the employment of Indians in the war with America.

I CANNOT, my lords, I will not join in congratulation on misfortune and disgrace. The desperate state of our army abroad is, in part, known. No man more highly esteems and honors the English troops than I do. I know their virtues and their valor; I know they can achieve anything but impossibilities; and I know that the conquest of English America is an impossibility. You cannot, my lords, you cannot conquer America. What is your present situation there? We do not know the

worst, but we know that in three campaigns we have done nothing and suffered much.

You may swell every expense, accumulate every assistance, and extend your traffic to the shambles of every German despot: your attempts will be forever vain and impotent. But, my lords, who is the man that, in addition to the disgraces and mischiefs of the war, has dared to authorize and associate to our arms the tomahawk and scalping-knife of the savage; to call into civilised alliance the wild and inhuman inhabitant of the woods; to delegate to the merciless Indian the defence of disputed rights, and to wage the horrors of his barbarous war against our brethren? My lords, these enormities cry aloud for redress and punishment. I solemnly call upon your lordships, and upon every order of men in the State, to stamp upon this infamous procedure the indelible stigma of the public abhorrence.

More particularly I call upon the holy prelates of our religion to do away this iniquity: let them perform a lustration to purify the country from this deep and deadly sin. My lords, I am old and weak, and at present unable to say more; but my feelings and indignation were too strong to have said

less. I could not have slept this night in my bed, nor even reposed my head upon my pillow, without giving vent to my eternal abhorrence of such enormous and preposterous principles.

SPEECH OF CHATHAM

On being taunted on account of youth.

WHETHER youth can be imputed to any man as a reproach, I will not, Sir, assume the province of determining; but surely age may become justly contemptible if the opportunities which it brings have passed away without improvement, and vice appears to prevail when the passions have subsided. The wretch who, after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object either of abhorrence or contempt, and deserves not that his gray hairs should secure him from insult. Much more, Sir, is he to be abhorred who, as he has advanced in age, has receded from virtue, and becomes

more wicked with less temptation ; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country.

From "Sketches of Irish Character."

DEPENDING UPON OTHERS.

"INDEPENDENCE!" It is the word, of all others, that Irish men, women, and children least understand; and the calmness, or rather indifference, with which they submit to dependence, bitter and miserable as it is, must be a source of deep regret to all who "love the land," or who feel anxious to uphold the dignity of human kind. Let us select a few cases from our Irish village, such as are abundant in every neighborhood — Shane Thurlough, "as dacent a boy," and Shane's wife, "as clane-skinned a girl," as any in the world. There is Shane, an active, handsome-looking fellow, leaning over the half-door of his cottage, kicking a hole in the wall with his brogue, and picking up all the large gravel within his reach to pelt the ducks with — those useful Irish scavengers. Let us speak to him.

"Good morrow, Shane."

“Och! the bright bames of heaven on ye every day! and kindly welcome, my lady; and won't ye step in and rest? It's powerful hot, and a beautiful summer, sure, the Lord be praised!”

“Thank you, Shane. I thought you were going to cut the hay-field to-day? If a heavy shower comes it will be spoiled: it has been fit for the scythe these two days.”

“Sure, it's all owing to that thief o' the world, Tom Parrel, my lady. Didn't he promise me the loan of his scythe? and by the same token, I was to pay him for it; and *depinding* on that I didn't buy one, which I've been threatening to do for the last two years.”

“But why don't you go to Carrick and purchase one?”

“To Carrick! Och, 'tis a good step to Carrick, and my toes are on the ground, saving your presence; for I *depinded* on Tim Jarvis to tell Andy Cappler, the brogue-maker, to do my shoes, and bad luck to him, the spalpeen, he forgot it.”

“Where's your pretty wife, Shane?”

“She's in all the woe o' the world, ma'am dear. And she puts the blame of it on me, though I'm not in the fau't this time, any-

how. The child's taken the small-pox, and she *depinded* on me to tell the doctor to cut it for the cow-pox, and I depinded on Kitty Cackle to tell the doctor's own man, and thought she would not forget it because the boy's her bachelor; but out o' sight, out o' mind—the never a word she tould him about it; and the babby's got it nataral, and the woman's in heart-trouble, to say nothing o' myself; and it is the first and all."

"I am very sorry indeed, for you have got a much better wife than most men."

"That's a true word, my lady, only she' fidgety-like sometimes and says I don't hit the nail on the head quick enough, and she takes a dale more trouble than she need about many a thing."

"It was a great pity, Shane, that you didn't go yourself and tell the doctor."

"That's a true word for ye, ma'am dear; but it's hard if a poor man can't have a friend to *depind* on."

This narrative discloses a prolific source of the broad-spread want of thrift, and consequent misery in life, the world over.

From Hume's Essays, 1738.

HUMAN HAPPINESS.

HUMAN happiness, according to the most received notions, seems to consist in three ingredients: action, pleasure, and indolence. And though these ingredients ought to be mixed in different proportions, according to the particular disposition of the person, yet no one ingredient can be entirely wanting without destroying in some measure the relish of the whole composition. Indolence, or repose, indeed, seems not of itself to contribute much to our enjoyment, but, like sleep, is requisite as an indulgence to the weakness of human nature, which cannot support an uninterrupted course of business or pleasure. That quick march of the spirits which takes a man from himself, and chiefly gives satisfaction, does in the end exhaust the mind, and requires some intervals of repose, which, though agreeable for a moment, yet, if prolonged, beget a languor and

lethargy that destroy all enjoyment. Education, custom, and example have a mighty influence in turning the mind to any of these pursuits, and it must be owned that where they promote a relish for action and pleasure, they are so far favorable to human happiness. In times when industry and the arts flourish, men are kept in perpetual occupation, and enjoy as their reward the occupation itself, as well as those pleasures which are the fruit of their labor. The mind acquires new vigor, enlarges its powers and faculties, and, by an assiduity in honest industry, both satisfies its natural appetites and prevents the growth of unnatural ones, which commonly spring up when nourished by ease and idleness. Banish those arts from society, you deprive men both of action and of pleasure; and leaving nothing but indolence in their place, you even destroy the relish of indolence, which never is agreeable but when it succeeds to labor, and recruits the spirits exhausted by too much application and fatigue.

From Chesterfield's Letters, 1750.

DEFINITION OF GOOD BREEDING.

A FRIEND of yours and mine has very justly defined good breeding to be "The result of much good sense, some good nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them." Taking this for granted—as I think it cannot be disputed—it is astonishing to me that anybody who has good sense and good nature can essentially fail in good breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances, and are only to be acquired by observation and experience; but the substance of it is everywhere and eternally the same. Good manners are to particular societies what good morals are to society in general, their cement and their security. And as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones, so

there are certain rules of civility universally implied and received, to enforce good manners and punish bad ones. And indeed, there seems to me to be less difference both between the crimes and punishments than at first one would imagine. The immoral man who invades another's property is justly punished for it; and the ill-bred man, who by his ill manners invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society.

Archbishop Tillotson, of the sixteenth century.

EDUCATION.

SUCH ways of education as are prudently fitted to the particular disposition of children, are like wind and tide together, which will make the work go on amain; but those ways which are applied cross to nature are like wind against tide, which will make a stir and conflict, but a very slow progress. The principles of religion and virtue must be instilled and dropped into them by such degrees and in such a measure as they are capable of receiving them; for children are narrow-mouthed vessels, and a great deal cannot be poured into them at once.

Young years are tender and easily wrought upon, apt to be moulded into any fashion: they are like moist and soft clay, which is pliable to any form, but soon grows hard, and then nothing is to be made of it.

Great severities do often work an effect quite contrary to that which was intended; and many times those who were bred up in

a very severe school, hate learning ever after for the sake of the cruelty that was used to force it upon them. So, likewise, an endeavor to bring children to piety and goodness by unreasonable strictness and rigor, does often beget in them a lasting disgust and prejudice against religion, and teacheth them to hate virtue at the same time that they teach them to know it.

Archbishop Tillotson, of the sixteenth century.

THE MORAL FEELINGS INSTINCTIVE.

GOD hath discovered our duties by a kind of natural instinct, by which I mean a secret impression upon the minds of men, whereby they are naturally carried to approve some things as good and fit, and to dislike other things as having a native evil and deformity in them. And this I call a natural instinct, because it does not seem to proceed so much from the exercise of our reason as from a natural propension and inclination, like those instincts which are in brute crea-

tures of natural affection and care toward their young ones. And that these inclinations are precedent to all reason and discourse about them evidently appears by this, that they do put forth themselves every whit as vigorously in young persons as in those of riper reason; in the rude and ignorant sort of people as in those who are more polished and refined. For we see plainly that the young and ignorant have as strong impressions of piety and devotion, as true a sense of gratitude and justice and piety, as the wiser and more knowing part of mankind: a plain indication that the reason of mankind is prevented by a kind of natural instinct and anticipation concerning the good or evil, the comeliness or deformity of these things. And though this do not equally extend to all the instances of our duty, yet as to the great lines and essential parts of it, mankind hardly need to consult any other oracle than the mere propensions and inclinations of their nature: as whether we ought to reverence the divine nature; to be grateful to those who have conferred benefits upon us; to speak the truth; to be faithful to our promise; to restore that which is committed to us in trust; to pity and re-

lieve those that are in misery, and in all things to do to others as we would have them do to us.

Archbishop Tillotson, of the sixteenth century.

ADVANTAGES OF TRUTH AND SINCERITY.

TRUTH and reality have all the advantages of appearance, and many more. If the show of anything be good for anything, I am sure sincerity is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? for to counterfeit and dissemble is to put on the appearance of some real excellency. Now, the best way in the world for a man to seem to be anything is really to be what he would seem to be.

Besides that, it is many times as troublesome to make good the pretence of a good quality as to have it; and if a man have it not, it is ten to one but he is discovered to

want it, and then all his pains and labor to seem to have it are lost.

There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexion.

It is hard to personate and act a part long, for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other. Therefore, if any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to everybody's satisfaction; so that upon all accounts, sincerity is true wisdom. Particularly as to the affairs of this world, integrity hath many advantages over all the fine and artificial ways of dissimulation and deceit. It is much the plainer and easier, much the safer and more secure way of dealing in the world; it has less of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it; it is the shortest and nearest way to our end, carrying us thither in a straight line, and will hold out and last longest. The arts of deceit and cunning do continually grow weaker and less effectual and serviceable to them that use them, whereas integrity gains strength by use; and the more

and longer any man practiseth it, the greater service it does him by confirming his reputation and encouraging those with whom he hath to do to repose the greatest trust and confidence in him, which is an unspeakable advantage in the business and affairs of life.

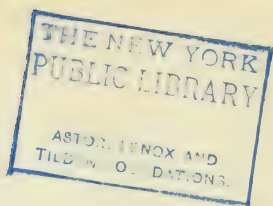
Adam Smith.

THE RESULTS OF MISDIRECTED AND GUILTY AMBITION.

TO ATTAIN to this envied situation, the candidates for fortune too frequently abandon the paths of virtue; for, unhappily, the road which leads to the one and that which leads to the other lie sometimes in very opposite directions. But the ambitious man flatters himself that, in the splendid situation to which he advances, he will have so many means of commanding the respect and admiration of mankind, and will be enabled to act with such superior propriety and grace, that the lustre of his future conduct will entirely cover or efface the foulness of the steps by which he arrived at that elevation. In many governments the candidates for the highest stations are above the law, and if they can attain the object of their ambition, they have no fear of being called to account for the means by which they acquired it.

They often endeavor, therefore, not only by fraud and falsehood — the ordinary and vulgar arts of intrigue and cabal — but sometimes by the perpetration of the most enormous crimes, by murder and assassination, by rebellions and civil war, to supplant and destroy those who oppose or stand in the way of their greatness. They more frequently miscarry than succeed, and commonly gain nothing but the disgraceful punishment which is due to their crimes. But though they should be so lucky as to attain that wished-for greatness, they are always most miserably disappointed in the happiness which they expect to enjoy in it. It is not ease or pleasure, but always honor, of one kind or another — though frequently an honor very ill understood — that the ambitious man really pursues. But the honor of his exalted station appears, both in his own eyes and in those of other people, polluted and defiled by the baseness of the means through which he rose to it. Though by the profusion of every liberal expense, though by excessive indulgence in every profligate pleasure — the wretched but usual resource of ruined characters — though by the hurry of public business, or by the prouder and

more dazzling tumult of war, he may endeavor to efface, both from his own memory and from that of other people, the remembrance of what he has done, that remembrance never fails to pursue him.



[FROM THE INDEX.]

IS PRAYER A POWER OR A CRY OF WEAKNESS?

BY PROF. FRANCIS W. NEWMAN.

THE two great questions which create difficulty to modern Theists are the speculative one of a Future Existence, and the practical one of Prayer. The former is a difficulty chiefly when they have to deal with those who have hitherto regarded a future state of blessedness as an axiom; who therefore resent as a cruelty the statement that on many grounds it is really probable, and that the belief is to be encouraged. To be able to preach dogmatically on this subject, to those who mourn for the death of dear friends, is undoubtedly a great facility; and if that confidence in the truth of the doctrine which is alleged by some Theists hereafter become general, it will be in my opinion a precious advantage.

The second topic, that of Prayer, embarrasses Theists in their social relation,—that is, in congregational worship. To disagree here

would be so unedifying as probably to break up a church union. Perhaps the abuse of prayer in unwise religion may be at this moment causing in many quarters an extreme reaction. The great variety of opinions, and the complexity of sentiment, make it difficult for one to understand the mind of another, and damage sympathy. For this reason I think an attempt at general survey will not be unseasonable.

No one will deny that the immense progress made by modern science in the discovery of fixed material laws has made large deductions from the topics of prayer. This was obviously inevitable. In ancient times no one prayed to Jupiter or Jehovah that the nights might become shorter, or that the moon might give equal light at all times of the month. The ascertained regularity of the sun and moon were to mankind a proclamation of the fixed will of Deity ; and no one was foolish enough to suppose that God would disturb these fundamental arrangements at the request or for the gifts of a mortal. Therefore, just in proportion as other fixed laws are ascertained, piety and good sense forbid prayer for their reversal. In an ignorant age pious men are of course very ignorant, and we all of us partake of the ignorance which

surrounds us. Nevertheless, religion has kept pace at every time with the advances of knowledge. Of course the highest knowledge of the few is slow in reaching the mass of mankind; therefore the religion of the less educated, and of those who remain unacquainted with recent advances of science, retains the infirmities of an earlier generation. Yet pious men in all ages agree with philosophers that, when the will of the Most High is clearly declared and known, our part is to submit to it, not to pray against it.

The Christian Bible, containing as it does documents of widely different ages (to say no more,) exhibits great diversity in the doctrine of prayer; but in that which is possibly a composition of the very latest date, the epistles attributed to "John the Presbyter" (of Ephesus?) the statement is so guarded that perhaps Professors Huxley and Tyndall may find nothing in it to censure. First, indeed, his declaration may seem to be as absolute as that of Jesus concerning the power of prayer. "Beloved, if our heart condemn us not, then have we confidence toward God; and *whatsoever we ask we receive of him*, because we keep his commandments and do those things which are pleasing in his sight." [i: 3, 21.] But what

sort of things will such a man thus confidently request of God? Things which *he knows* to be agreeable to the will of God. That this was the writer's meaning appears, I think, from what he afterwards adds: "This is the confidence which we have in him that, if we ask anything *according to his will*, he heareth us; and if we know that he hear us, [then], whatsoever we ask, we know that we have the petitions which we desired of him." [i: 5, 14.] He proceeds forthwith to illustrate this in the next verse: "If any one see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." Thus the topics which chiefly presented themselves to him for prayer were internal and spiritual blessings, for oneself, or for one's brethren, concerning which we believe ourselves to know what is the will of God.

Let us now cast an eye backward to the book of Genesis, and see how Jacob is represented as vowing. (It matters not here to inquire whether there is any truth in the story: it suffices that this once passed as piety with religious writers and readers.) "Jacob vowed a vow, saying: *If* God will be with me and will keep me in

this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, *then* shall Jehovah be my god ; and this stone which I have set for a pillar shall be God's House (*Bethel*), *and of all that thou shalt give me I will surely give the tenth unto thee.*"

This may remind Greek scholars of the very disagreeable conclusion to which the unrelenting logic of Socrates is said by Plato to have driven young Euthryphron,—that religion with him consisted in clever bargaining with the gods. There is no doubt that this was the character of vows in their origin. We see it familiarly in the poems of Homer. The Trojan women promised twelve heifers to the goddess Athena, on condition that she will cause the defeat of Diomedes. This hero in turn promises a heifer with gilt horns to the same goddess, if she will give him success in a night adventure. In prayer to an inferior deity nothing was more natural than that style of caressing and soliciting which we call coaxing. The moralizing Greek poet Theognis has an address to Artemis (the Latin Diana) which says : " Listen to my prayer, and ward off evil mischiefs. *To thee, O goddess, this is a small matter, but to me it is great.*" He is praying against the success of the Democratic party in his State.

When three or four centuries later, after Greek astronomy had performed great achievements, and the contemporaries of Cicero better understood both the vastness of the universe and the regularity of its laws, it was still the prevalent idea of the best informed men (as of Cicero himself, and in the next generation of the poet Horace) that it is right to pray to the gods for things *outward* only — such as wealth, and health, and life, which the gods give and take away ; but that for *inward* good — the right state of the mind and soul — we are to look to ourselves only, and not expect divine help. The remarkable fact is that, in these times, by the cultivation both of Christian piety and of science, we just reverse this judgment.

In the Hebrew Psalms of all western literature, we have the earliest development of prayer for inward spiritual blessing ; and in Christianity this tendency received so great enlargement that “ grace ” (*i. e.* divine favor) was identified with advanced spiritual culture. Aristotle notes it as one of the questions mooted in his day by thoughtful men, whether a high state of moral virtue ought not to be ascribed to special divine favor ; but with him this did not connect itself with prayer. He probably rather thought, how man differs from man in

circumstances which no man can control ; how some are born and reared in the midst of rudeness and violence, and have to struggle for life, perhaps by fraud and crime ; while others are reared in tranquil homes and blest with affectionate, wise instructors. From such causes Christians have been led to believe in a divine "election," by which special men and women were set apart for superior advance in virtue ; or, as Paul puts it, "God predestined them *to be conformed to the image of His Son ;*" having chosen them before the foundation of the world, *that they might be holy and without blame before him in love.* We therefore, says he, are his workmanship, *created for good works.* And the apostle James, who in the first age of Christianity was the opposite pole to Paul, virtually agrees with him here, for he says : "God of his own will begat us by the word of truth, *that we should be a kind of first fruits of his creatures.*"

An intense belief that *God wills the virtue of man* has always characterized the highest minds among Christians, and has in every age suggested personal virtue as the principal topic of prayer. The sure conviction that holiness was the very end for which they were taken out of the world and reserved as a peculiar

people for God — “because it is written, Be ye holy ; for I am holy ” — imparted to their prayer that confidence of which John the Presbyter speaks. In praying for advance in virtue, they knew surely that they were praying “according to the will of God,” and without rashness or superstitious error could expect to receive the coveted blessing.

As I no longer call myself a Christian, I am perhaps so much the more bound to declare that I see with grief and astonishment from day to day the injustice done to Christians and Christianity in this matter by many who believe they may look down on this religion as an effete and insincere superstition. They notice the *occasional* prayers which, following the tradition of old times, are offered up for things outward, such as rain or fine weather, success in a national war, deliverance from pestilence ; but they appear quite unaware what is the stress of daily and hourly ejaculation with the pious, — what is the vehement strain of lifelong desire, inspiring prayer. “ Oh for grace, more grace ! ” is the spiritual Christian’s cry ; and by “ grace ” he means that *favor* of God which shall make him victorious over every mean temptation, shall fortify him for all wise sacrifice, shall enable him to love those who affront or injure

him, and to win them to a better mind ; which (in short) shall make him less unworthy of his high calling. I heartily thank God that I know there are thousands of such Christians ; but I grieve that persons whom I respect — who also are in many things wise — speak insolently and harshly of them, as if they were all either fools or hypocrites, and seem to be ignorant that the most numerous and the most fervent prayers of Christians are for personal virtue. Hence the saying, current in the churches, that prayer is the breath of the soul, so that he who never prays is spiritually dead.

Unhappily, “those who are without” take their measure of Christian prayer from the public prayer of churches, which is either *traditional* and marred by ecclesiastical and political influences, or *professionally cultivated*. In the latter case there is an obvious necessity why it must often be unreal. If Theistic congregations adopt public prayer (as eminently does the Brahmo Somaj in India), in two generations the prayers will in a majority of cases — perhaps nine times out of ten — display the weaknesses which in Methodist or Baptist churches are so clear and so offensive to those who see them from the outside, without sympathy and with little insight. The prayer which is truest

and deepest is specific and personal, and can seldom be fit for a congregation. That which is not unfit is general and vague, soon becomes stereotyped and traditional, or deals in material things which, more and more, we are learning to be unfit topics of prayer. To me, I confess, there are formidable reasons against *stated* public prayer altogether.

So long as prayer is a venting of fervent desire for things of which the desire is either laudable or venial, it surely needs no justification. But then it is the *cry of weakness*, perhaps of suffering. A sick man in severe pain may pray for deliverance, whether by recovery or by death. He may or he may not always remember to add, "Father! *if it be possible*;" and again, "Nevertheless, not my will, but thine be done." It is better that he add this; but if in sharp suffering he pray absolutely, who can imagine that the Most High is displeased at it, or regards his poor creature with anything but pity? And if in thus venting his distress to the ear of compassionate Deity he gains patience and mental relief, who will not rejoice? Moreover, the case is the same, whatever the nature of the distress. Suppose a wife who suffers from the vices and follies of a husband; a mother who sees her

son enticed by criminal associates : if the wife or the mother pray for the spiritual conversion of him who is going astray — pray from an earnest heart of love and grief — I say, her grief justifies it. Whether stated prayers by a collected church for the conversion of heathen nations can equally be justified, is a much harder question. I used to think that whatever was rightly wished for was rightly prayed for, and perhaps, in proportion as each takes part in any work, he may and must pray for a blessing on his work. But when we can but look on as bystanders, the objection has more and more gained weight with me, that to pray that God will do something is a reminding him of his duties, and an attempt to set him to some work which he is in danger of neglecting. Some preachers bring out the idea only too broadly in a current phrase, that we must “*collectively besiege* the throne of grace ; ” and certain texts, attributed (rightly perhaps) to Jesus himself, drive the evil to its worst, by recommending two or three to AGREE together what they shall ask of God. I seem to remember a coarse man urging his congregation to “make a long pull and a strong pull and a pull altogether ” at the “throne of grace,” and they would succeed. The theory that God yields to

importunity (to which Jesus in Luke gives his sanction) tends to a deplorable misuse of prayer. Excellent persons whom I know and revere follow the precept of Jesus literally, and think that *by agreeing together* they shall prevail upon God ; this they call the POWER of Prayer. Here it is that they seem to me in fundamental error. Prayer is not a Power which can be directed at our will and by intellectual planning : so to imagine it is neither honorable to God nor good for man. Rightful prayer is a *spiritual instinct* Only when events give to many persons some fervent desire in common, out of which the common instinct proceeds, can they naturally pray in common. Then the prayer is a cry of weakness — whether fear, grief, pain, or spiritual desire prevail in it. Paul seems to have regarded the instinct as something involuntary and not originated by him who prays, when he wrote that we know not what to pray for as we ought, but the spirit itself [of God in our hearts] makes intercession for us with unutterable groanings ; and he who searches hearts knoweth what the Spirit means, in making intercession for the saints according to the mind of God. This surely is a wiser, sounder notion of rightful prayer than Jesus gives. It is better not to pray at all than to

pray from the intellect, and fancy that this fulfils a duty. By the venting of spiritual desire or grief or joy in conscious address to God, great spiritual results are in the long run (and sometimes suddenly) wrought in the heart of him who prays : if in so far prayer may seem to be a power, yet is not a power which we can exercise at will. Again, I may remark that Paul well expresses the paradox, by saying, " When I am weak, then I am strong." The sense of weakness which enabled him to pray fervently thereby put conscious strength into him. It is not for me to assert or deny that prayer for things external to the individual, but legitimately desired, are *never* answered ; but it may be safe to say that they sometimes are not. The only theory of the subject which seems to me sober, sound and agreeable to facts, is that which treats prayer as, in the largest sense, the exercise of communion of heart between the creature and the Creator ; and, in the specific form of definite petition, as the cry of weakness or of rightful desire. When congregations and ministers so regard it, its exercise will be immensely curtailed, but that which remains will be healthful and beneficial ; and we shall cease to meet with such misuse of prayer as provokes disgust and coarse contempt.

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[From THE INDEX.]

ON TRUTH AND HISTORICAL TRUTH- FULNESS.

BY PROFESSOR FRANCIS WILLIAM NEWMAN.

All persons of moderate cultivation are aware that the most permanent and widespread religions of the world are supposed to rest on historical fact, guaranteed by written books which are regarded as *Holy* Scripture. Most of us know that Mohammedans, Brahmins and Buddhists revere sacred books, and accept as fact of history or truth of morals whatever they contain; yet Christians are very slow to reflect that men of foreign religions have the same ostensible justification of trust in their Scriptures as Christians have. "The learned and the wise," it is said, "receive them as authentic and true; they come down from high antiquity; they were believed by our forefathers; the law of the land has adopted them; the most pious persons revere them; the impious despise them." To this, Christians add that men of foreign re-

ligion are less worthy of trust and honor, less moral, in short, than are Christians: but when pressed with unpleasant facts, they modify the statement into "less moral than are *true* Christians." Thus they compare the mixed masses of foreigners with a select portion of their own nation, and have no difficulty in satisfying themselves that the latter are morally superior; moreover, they are unaware of the grave fallacy involved in imputing all moral superiority of religious persons to their religion. The Austrians, the Neapolitans and the French have long professed the same religion; so have the Irish and the Spaniards; yet national institutions cause wide moral differences among them even in matters of prime importance. The same thing may be observed of the Russians and the Greeks. It must be added that many nations which are not Christian meet wretched specimens of Christianity in the sailors, soldiers, statesmen or merchants with whom they are chiefly acquainted; and they are pardonable in believing that their own religion more conduces to moral goodness. Are we then to assume that no such fallacious tendency besets *us*? Do we not judge of foreign goodness by the coarse average which turns up on the surface? If we freely avow that of professing

Christendom only a small fraction are "true" Christians, and are fair specimens of the religion, surely we ought to consider how scant are our opportunities of knowing the homely goodness of thousands in humble or retired life among the vast millions of foreigners, of whom we are apt to judge, by the conduct of their lords and oppressors, or their official tools, or perhaps from those who are corrupted by foreign contact.

While much deduction, nay, very much, has to be made from the self-complacent admiration of Christendom, indulged in by those who say (as said the Jews of old according to the prophet), "The kingdom of the Lord are We;" it is not intended here to deny that Christianity on the whole, as a moral system, is superior both to the older national religions and to Mohammedanism. But that at which I here point is, that the *moral* goodness of religious precepts in no sense guarantees to us the truth of *historical* any more than of scientific statements made in the books of a religion; not even though the religion inculcate Truth as a duty. To judge rightly of historical truth is a faculty which grows up slowly and uncertainly — a faculty which only a very small fraction of the most cultivated nations has yet attained. Out of a multitude of honest Englishmen or

Americans, taken at random, no large percentage is capable of telling accurately the details of an unusual and exciting event. A still smaller fraction can sift the truth of a story which has passed from mouth to mouth through several narrators; and the more any alleged marvel gratifies the moral cravings of mankind, so much the more greedily do a majority of simple good men believe it. The phenomena of Mormonism are very instructive. "Good news" is preached, far and wide, that there is a land of sacred industry and blessed equality, governed by a divinely appointed leader. There the poor are anxiously looked after by the public authorities, whose first duty is to organize industry, so that pauperism is unknown. The happiness of that peculiar land is sanctioned and secured by a divine revelation in the book of Mormon, which is the guide of public as well as private life. The acceptableness of the general proclamation causes many of the simple-hearted in England, North Germany and Scandinavia to welcome it zealously, and to submit to the Mormon rule with a ready faith which few would have expected. Catholics cannot easily be proselyted to the new creed, because of the influence of their priests; but from simple Protestants who are able to follow their private

judgment numerous converts are made, and the assumption which deludes them is that "excellence in a doctrine proves the truth of an alleged revelation." Here it is the more remarkable, because, in the secondary phase of Mormonism, since the ascendancy of its present leader, it has been encumbered by the doctrine of Polygamy, which cannot have been a moral recommendation to any one. It is *in spite* of this that Mormonism has won the allegiance of simple, honest people.

Whatever talk there may be in favor of Truthfulness, whether in morals or religion, it is certain that this virtue grows up very slowly, and under peculiar difficulties, even in the higher minds; and very numerous grounds are either avowed or practically admitted for justifying deceit, which are ever liable to render moral perceptions obscure and doubtful in this matter. In no part of duty has casuistry become more scandalous; precisely because in extreme cases so many arguments, true or plausible, can be alleged to justify deceit.

Deceit towards wild animals, whom we capture by traps and various fraud, is justified on the ground that we are not in moral relations towards them. We kill them for our wants or our convenience, and do not count it to be murder;

neither then do we regard baits and tricks as lying. The same argument is used concerning truthfulness to insane persons. When we are in open war with a foreign nation, whom it is believed necessary and lawful to resist and attack with deadly weapons, this suspension of moral relations, though it is only a suspension, inevitably draws after it a suspension of the duty of truth. But out of this arise very delicate questions, when a renewal of moral relations commences, but is incomplete; as when an enemy occupies a town, and treats a population mildly, on condition of peaceable behavior. A nation pressed down permanently under foreign armies is seldom able to attain any fixed convictions of the duty of truthfulness; much less is a nation of slaves. Now, in fact, this was the condition of all the great nations of the ancient world. To confine ourselves to the area which most concerns us, Western Asia and Europe, we see national independence everywhere overthrown. One empire domineers after another. Foreign armies trample down each in its turn, not excepting the imperial nation. If a Nebuchadnezzar, a Cyrus, an Alexander or a Cæsar establish a wide military sway, he presently crushes his native state also by the troops derived from his numerous prov-

inces. In the opening history of Persia, to ride, to shoot with the bow, and *to speak the truth*, were the received accomplishments of a Persian gentleman; yet in their later history no one will call the Persians truthful. The same degeneracy was remarked of the later Romans by those who believed in their early virtue; though here the very blood of the people was changed by the enormous waste of Roman life in perpetual wars, and by the incessant introduction of foreigners and slaves. The Greeks, at their best, in spite of their high intelligence and their prevalent local freedom, were never esteemed for veracity; and ever since they fell under despotism, now two thousand years ago, this is nearly the last virtue which would be ascribed to them.

In many cases deceit appears to be as harmless as it is convenient; hence various forms of it become current among ourselves, such as are often called *white lies*, and are scarcely blamed. False statements are made to children, especially on certain subjects on which it is thought premature to enlighten them; or even from laziness, on the ground that to tell the truth is too lengthy. Fairy tales, wonderful stories of animals, terrors concerning bogies and spirits, mythologies notoriously untrue, are

so recounted to them that they believe them as fact, at least for awhile, sometimes permanently. It is in my remembrance that English families have gradually become more scrupulous about truth when a visitor asks whether they are at home. To say—"My mistress is not at home,"—when she was merely indisposed to receive a visitor, used to be considered the ordinary duty of a servant who answered the door; though, before they were made callous by custom, most servants were distressed by it. But what is to be said concerning the lies of legal documents and of treaties with secret articles; concerning the deceit of ambassadors, concerning engagements to observe college statutes, concerning mercantile oaths, concerning subscriptions to articles and sacramental qualification for office?

In the last fifty years we have been struggling in England, not unsuccessfully, to shake off many of these scandals which passed unproved; yet to this day a law is held by Parliament "to work well," if it bring about the material results desired by aid of numerous breaches of truth. In certain religious matters the coarse contempt still allowed to rest on truth *as such* is really wonderful; but may be charitably ascribed to the over-occupation of Parliament. No legislators would now enact

that which nevertheless is sustained. The Crown (which practically means the Ministry or the Prime Minister) appoints some clergyman to be made a Bishop, and gives to the Dean and Chapter *permission* to elect him. The Dean and Chapter are bound under terrible legal penalties to elect him, when *permitted*. And they are also bound to assemble and read prayers to God, entreating Him to guide their choice to the right man — as if they had any power of choice left to them. This mockery was intended to satisfy weak minds that all due formality was observed for retaining the Apostolic succession of Bishops, elected by the Dean and Chapter, and consecrated by other Bishops; while it gave to the Crown the real appointment. The statesmen who originally enacted such things were anxious for a peaceful settlement: this, they thought, was to be had by a compromise between different opinions and different strivings. Probably, so far from thinking themselves unscrupulous, they believed that they were providing by wise policy for the public welfare.

In religious tenets, most of all, not only are honest men liable to confound history with morality, but well-meaning “edifiers” of a nation are peculiarly apt to indulge laxity as to truth.

The forms under which the teaching of moral truth grew up in antiquity tended not merely to make historical fact subordinate, but to sanction, ennoble and embalm fiction. Parable and allegory predominated in very early times as a vehicle of ethical thought; perhaps to invest it with substance and coloring, such as should excite the imagination and impress the memory. Sometimes parable was used for insinuating unwelcome truth into a royal ear, as harmlessly as in a modern novel: but the general result of mythus, allegory and fable was, that fiction for a moral end passed as perfectly legitimate, with extremely little care whether the tales told were or were not literally believed. In this spirit the Greek Xenophon wrote his *Cyropædeia*. But from the very birth of nations, poets, story-tellers, seers — whichever might predominate, as earliest representatives of literature — took endless liberties with truth of fact, without any deceitful intention. The poet avowed that a muse, or heavenly goddess, was inspiring him to sing, and revealed to him this or that matter of which he was not eye or ear witness, in distant times and countries. The story-teller, of course, had free leave of invention conceded, not being supposed, as the poet, to speak truth even in barest outline. The seer freely ut-

tered, "Thus saith the Lord," to give weight to any sentiments which from his heart he believed to be divine truth; though, when seers contradicted one another, each was in some sense forced to declare the other a false prophet. Any ingenious moralist, then as now, was free to throw his sentiments into a narrative form, as may be seen (to take a single familiar instance) in the book of Job; where the writer prefixes a prose opening and a prose ending to a series of poetical dialogues. The prose narrative, to any one acquainted with literature and not prepossessed by dogmatic teaching, is as visibly and certainly fiction as the ingenious introductions which Sir Walter Scott has prefixed to several of his novels, professing to explain whence he obtained his information; yet in a very short time, through religious reverence for the substance of the book, the narrative concerning Job was mistaken for real fact. The same error, in a different way apparently, was made concerning the song of Jonah; whose intense poetical imagery about sinking in the depths of the sea, where the weeds wrapped round his head, generated the fable of his praying to God out of the whale's belly, and gave rise to the prose explanatory narrative.

Total unconcern shows itself in all antiquity,

so far as known to us, concerning fidelity to historical truth, at least until the latest stages of national development. In Greece we regard history as born with Herodotus; but that charming writer, though truthful in his intention, had no idea at all how untrustworthy is rumor, and legend, and what is called tradition. And though his immediate successor in historical writing (Thucydides) first enunciated the difficulty of sifting out the truth even on the commonest matters, and gave the noblest specimen of history which the world had yet seen; yet modern scholars have remarked on the undue trust which he rested on the details of Homer's poems, as though the poet had been a historian and an eye-witness. Moreover, in universal critical estimate, the after-writers of history in Greece are far from trustworthy. Some are superior to others, a few are very trustworthy; yet after three centuries and much experience very learned writers who aspire to philosophic history, as Dionysius of Halicarnassus, are credulous and theoretical inventors, mistaking mythology for history and their own fancies for fact, and put forward enormous speeches as historical, which we know to be pure fiction. Among the prosaic Romans, accustomed to State documents and registers, one might have

expected sounder history of the past; but among them, while we do obtain excellent narratives of just the last age of the Republic, no sooner do they try to step back to more ancient times than the deficiency of written records fails them, and they miserably corrupt history by family traditions, or rather fictions, and popular fables. To ascribe speeches to great men out of the writer's own head, was thought quite legitimate.

When we find such phenomena in the quick-witted Greeks and the solid Romans, there is no rational ground for expecting that the Hebrews should have any greater power to preserve accurately the records of the past. In them, on a very slight examination, we see at once the tendency to make history not only out of poetical ditties, but out of fancied etymology. Every scrap of antique poetry seems to have been counted historically precious, as Lamech's unintelligible address to his two wives. Because the compilation called the book of Jasher, which contained the dirge of David over Saul and Jonathan, made Joshua, when desirous of longer hours of day-light to complete a victory, apostrophize the sun and moon in the poetical words, "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon!" a writer

four to eight hundred years later than Joshua fancied he could make prose history out of the ditty, and founded upon it the miracle of the sun standing still. No doubt this was done in perfect good faith. It is highly probable that we have in Miriam's song the original source of the miraculous crossing of the Red Sea by the host of Israel. That which was narrated in the hyperbolic language of poetry as simply a wonderful and glorious event, is hardened by prosaic interpretation into something preternatural.

Many such probabilities might be pointed out, in perfect harmony with Greek delusion. But whether they bring conviction or not is of less importance, inasmuch as this topic is swallowed up in others still more fatal to the credibility of what the later Hebrews mistook for history, namely, the certainty that no conscience had arisen as to the sacredness of truth in history, of the sacredness of an author's name, of his title to his own writings, of the immorality of garbling or adding to them, or the meanness of pilfering from them. In no nation have we a more complete, exact and decisive narrative of the steps by which a sudden revolution was brought about by a priest and a prophetess, than in the book of Kings during Josiah's reign.

Space here forbids to develop in detail the demonstrative proof which it gives, that our Pentateuch was wholly unknown to the Hebrews, from the prophet Samuel down to the reign of Josiah. In my book called "The Hebrew Monarchy," I tried to call attention to this important narrative a quarter of a century ago, and insisted that "to profess a discovery of the sacred law was to confess an invention." The argument has recently been worked out in the most convincing manner, with great fulness, in a special treatise—"The finding of the Book"—by Rev. John Robertson, Coupar Angus, lately of the Scotch Church. It is published by Thomas Scott, Esq., Ramsgate, and to it I beg to refer my readers. Bishop Colenso has in the last ten years added largely to the establishment of the fact that the narrative books of the Old Testament are not only late compilations, variously enlarged and tampered with, but are widely inaccurate as to very ordinary matters of human life; much more are they untrustworthy as witnesses to things extraordinary. But the Germans were much earlier in seeing these phenomena. The proofs of garbling are indeed so glaring that English divines have long been accustomed to ascribe very many obvious and undeniable marks of a later

hand to *Ezra*, who (they were good enough to assure us) “*of course* did it by divine inspiration.” The long and short is that neither to tamper with ancient documents, nor to ascribe new compositions to an ancient name, was thought by the Hebrews of that age a moral offence, if it was done with a pious purpose.

It is not wonderful that the same tendencies reappeared in the Christian church of the second century, when the first gush of its present enthusiasm was spent. Literary criticism was so miserably low that among the Hellenistic Jews the Greek book called the Wisdom of Solomon passed as that king’s composition; and, what is more marvellous by far, the monstrous forgery entitled the Book of Enoch obtained credit. It is plainly avowed to be authentic by the writer, who calls himself “Jude, the brother of James;” it is alluded to as a source of knowledge in the first epistle of Peter, and it is reasonably to be believed that Paul drew from it many peculiarities distinguishing his doctrine from that taught by James. James and John, so far as we know, and Peter certainly at first, who were the most eminent of the disciples of Jesus, taught his moral precepts only—little concerning his human life. Paul, who came in as a meteor not very welcome to the

church at Jerusalem, was resolute to owe nothing to human teaching; therefore took pains to learn nothing from the apostles and other disciples concerning their Master: nay, he avows himself unconcerned about "Christ after the flesh." And who can blame this, when Jesus himself took no step whatever to furnish future ages and distant countries with authentic copies of his discourses and a well-attested account of his life and deeds? When he leaves us to *guess*, as we best may, who wrote the gospels, when, where and with what means of knowledge, it is perfectly evident and cannot be reasonably denied, that he had no foresight of the importance which would be attached to his exact words by remote nations, and no ambition to be a prophet to the world at large in distant posterity. Accordingly the whole preaching of Christianity, as known to us in the first century, was the broad doctrine of repentance from evil works and faith in a risen, ascended, glorified Christ, whose speedy return to judge the world would seat all his saints on the throne by his side. The narratives called Gospels which we now possess *cannot* be proved to have existed in their present shape until the second century, and they *can* be proved to abound with credulity and error; though few will doubt

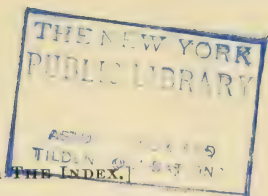
that the numerous gospels of that century were founded upon oral testimonies, of which private notes were taken at an early date.* But the fourth gospel, which cannot be traced higher than the middle of the second century, is a romance in violent and almost uniform disagreement with the other three that are esteemed canonical: yet it was greedily ascribed to the apostle John, just as the whole Pentateuch to Moses. There has been no more fatal sacrifice of truth to fancied edification in all Christian history than this; no forgery of mediæval Papists more disgraceful. And, marvellous to add, in this nineteenth century Christian divines who confess that the fourth gospel is historically untrustworthy — nay, is a pure fabrication written for a conscious purpose, and in fundamental contradiction both of fact and doctrine to the others, as also to the doctrine of the genuine epistle of the apostle James,—yet, to this day, speak of this gross forgery of miracle and doctrine and fact as a glorious and edifying “spiritual development.” Thus, with all their

* In a small volume called “The English Life of Jesus,” written and published by Thomas Scott, Esq., of Ramsgate, England, the English reader may find the errors of the received Gospels and the falsehoods of the fourth Gospel more fully exhibited, perhaps, than anywhere else hitherto.

[This book can be obtained of H. S. Stebbins, Toledo.—ED. INDEX.]

clearness of criticism and high noble character, it would yet appear that they have not attained the perception that historical falsehood is an essentially evil work; and that, especially when it concerns pretended miraculous and divine events or persons, it is an immorality fraught with strife and bitterness and war and cruelty, and frauds innumerable, and evils incalculable.





ON THE BIBLE AS THE PROTESTANT BASIS.

BY PROF. FRANCIS W. NEWMAN.

In the great controversy which divided Europe between Catholic and Protestant, the clearest and most powerful minds on the Protestant side appealed to the Bible as the authoritative arbiter; and with excellent reason. The matter in debate was not whether Christianity was true and divine, nor whether the Scriptures of the Old and New Testaments were in harmony, nor whether the Scriptures were inspired and infallible; for on such topics all were agreed. The question was, "What is Christianity? What beliefs and practices are Christian?" The Romanist replied, "You must consult tradition, and of that tradition the Church (i. e. the clergy, the hierarchy) are the depositary and guardian." But the Protestant said, "Nay, but we must consult the Scriptures of the New Testament. You of Rome concede, you even maintain, that these are earlier than

any other Christian documents; by studying them we learn what doctrines the apostles themselves taught; and if the pope and bishops claim to be successors of the apostles, they cannot or must not claim to set their doctrines aside and teach things new." The Romanist had no rejoinder, but that the laity were unable to interpret the Scriptures aright, and that no interpretation was sound, which was not sanctioned by the Church. To this Luther had his answer; "*Bonus grammaticus bonus theologus*;" which in such argument means: whoever understands Greek grammar well enough to make out what is written in the Greek Testament, may understand that book as well as any bishop. But to be more guarded against undervaluing the aid given by learning to the interpretation of ancient writings, it sufficed to say that the claim of an authoritative interpretation by the clergy was preposterous in itself; and much more when it rested on an alleged unwritten tradition, under the cover of which any superstitious and monstrous absurdity might creep in, and many had crept in, to the great damage of truth, piety and morals. History shows how conscious the Church of Rome was that the New Testament was against her; for, so far as she was able and dared, she kept the

book out of the hands of the laity. Down to the most recent years, no English traveller within the pope's dominions was allowed to carry in his portmanteau more than one copy of the New Testament in the Italian language; any second copy was taken away by the search-officers, on the presumption that it was intended for the reading of Italians. While suppression was the policy of Rome, publicity and multiplication of copies was the obvious policy of the Reformers; and no one who is not willing to run behind the pretence of occult divine powers communicated to Church-officers by the carnal imposition of hands, can hesitate to justify the appeal of Protestants to the oldest and acknowledged documents of Christianity. When the question was, *Which* shall we accept as the authoritative standard of apostolic teaching — the writings of the apostles and of their personal coadjutors, or the later assertions of Church-officers? common sense lay on the side of the Protestant reply: We take the New Testament writings as our arbiter.

A minor difficulty indeed arose, when the Protestants so far tampered with the received canon of Scripture, as to exclude from it certain later Jewish writings, because, no Hebrew original being extant, apparently the Greek

which we have is their original. This suggested to a Romanist the sarcasm: "So then! you decide by your own private judgment what shall be accepted as Sacred Scripture, and then claim to appeal to it against us!" This would have been a just and formidable remark, if Protestants had *added* to the received canon; but as they only *took away*, and what they took away was Jewish, not Christian, and no cardinal point of the controversy was thereby affected, the sole result of such a reply was to suggest a far deeper question, disagreeable to both the combatants—how *either* of them knew that the canon of Scripture (so called) was authentic, primitive, or composed by persons deserving trust so absolute. But the more cautious and thoughtful Protestants, in their appeal to Holy Scripture, were less anxious to impose belief than to claim freedom: hence the negative side only was dwelt on in the sixth of the thirty-nine Anglican articles; namely, "nothing that cannot be clearly proved from Holy Writ," ought to be accounted as necessary of belief.

It is not wonderful that those Christians who have no idea of a controversy with any but fellow Christians, have become accustomed to regard "the Bible" as the final court of appeal and actual arbiter of truth. I will here take

occasion to advert to a doctrine of probability, in direct opposition to Herbert Spencer ; a man for whom in external science I have a profound admiration, but with whom I find myself in perpetual and hopeless collision, as soon as he gets into metaphysics, mathematical philosophy, or history. He says that when two opposite beliefs are in long conflict, "There is usually something between them in common — something *taken for granted* by each ; and *this something*, if not to be set down as an unquestionable verity, may yet be considered to have *the highest degree of probability*."* On the contrary, when honest and able men, within the same circle of thought and literature, continue in fixed schism of opinion, the facts suggest that neither side has the consistency and energy of truth, or it would manifestly win upon its opponent ; the great probability therefore is that *they hold some false principle in common*, which dooms both of them to internal contradictions. Hence, what they alike "take for granted," and regard as axiomatic, needs, above all other things, to be suspected and severely searched into, as the probable *nidus* of error damaging them both. Such is the assumption of certainty and perfec-

* Herbert Spencer, *First Principles*, Part I, chap. i, § ii, p. 10.

tion in what the Christian churches call Holy Scripture.

The three centuries and a half which have passed since Luther, have made enormous additions to European knowledge, alike in breadth and accuracy. However vast the erudition of a few scholars, who devoured indiscriminately all remaining scraps of Latin literature, before any European modern literature could compete with the ancient; however keen the zest with which the newly opened mine of Greek literature was explored — yet even the most learned read with puerile credulity, or, if they attempted criticism, criticised childishly. The discrimination of fable from truth, in what passed as history, scarcely began before the end of the seventeenth century. Our Milton believed in “ Brutus the Trojan ” as the founder of Britain. Sound criticism of the classical writers of history attained no great perfection until the eighteenth century, and has been carried further in this nineteenth century, especially by the German Universities. The criticism directed to the detection of spurious books, or to decide on the age of literary documents, was quite in its infancy in Luther’s time, but was soon discerned to be of immense importance. After attaining consciousness of power by much ex-

ercise on the literature entitled "profane," it gradually addressed itself to the books of Hebrew and Christian Scripture, with results which make the intellectual position of the modern Evangelical widely different from that of the Puritan two centuries ago.

The appeal to the New Testament is of course still open, in controversy with the Romanist; but the Romanist has ceased to be the principal or most dreaded adversary. He can no longer wield the iron arm of the State against those who reject the papal creed. France, Spain, Italy, Austria, Poland, Mexico, Brazil, all disown the office of persecuting for the Church; and while Catholicism is weak in the hearts of the cultivated laity of nominally Catholic countries, we see the clear marks of *decaying power*, however many isolated converts it makes from those Protestant churches which have retained some of its characteristic doctrines. The modern English Evangelical has to encounter objections and difficulties which the Puritan never met. The adversaries of the old Puritan admitted and maintained the genuineness and authority of the received canon; but the very first objection which meets the modern Puritan is, "Why am I to believe what you call Holy Writ, when it teaches

something opposed to reason and good sense? What do I know of the writers?"—and, in fact, the intense study of the books by professors of Divinity is *precisely that which has fundamentally sapped their authority.*

The modern Evangelical creed has tried to discard all the niceties of the Trinitarian controversy, and in so doing has generally run upon something which of old was denounced as "heresy,"—whether by holding three or two Gods, as the vulgar; or by teaching that the divinity of Jesus consisted in an indwelling of the one God in the body of a mere man. To two Gods they have in general no objection, provided they be not *called* two Gods; call them "two Persons in the Godhead," and all is right. But the emphasis of the creed is placed on the "atonement by blood." When the devotee of "the blood" is asked from what Scripture he learns his doctrine, he naturally cites the Epistle to the Hebrews as his decisive authority; but encounters (perhaps with dismay the objection that it is anonymous, and certainly is not the composition of Paul, as the English version dishonestly asserts. He thus finds he can no longer insist that the New Testament shall be taken as a whole, but that the task rests on him to prove, *book by book* sep-

arately, that each is “inspired,”—which is understood to mean infallible. To the ignorant some teachers will daringly or ignorantly cite as proof: “All Scripture is written by inspiration of Gôd,”—words addressed by Paul to Timothy concerning the *Hebrew* Scriptures, before the Christian books existed or were collected; moreover there is fraud in the translation, which has foisted on us the sacred English word *Scripture*. Paul certainly never meant to say that “Every *writing* is divinely inspired,” which this punctuation of the text makes him say; for scripture and writing are the same word in Greek. But, after all, why are we to trust to Paul’s authority, when so many apostolic Christians were in violent controversy with him? Paul himself minutely informs us of his intense opposition to the Church of Jerusalem; which as the earliest, and as presided over by the immediate disciples of Jesus, was more likely to hold the true doctrine of Jesus than Paul. He entitles brethren who belonged to the school of Jerusalem-Christians, *certain false brethren*, who had *bewitched* his converts by teaching them a different gospel; and bids them count every one accursed who taught any other gospel than his. That these brethren were received as equals and coadjutors by the Apostle

James and the other actual disciples of Jesus went for nothing with him. Indeed, how little Paul cared for the apostles he was most anxious that his Galatian converts should know. He minutely tells what a bitter public rebuke he had given to Peter ; and concerning " those who seemed to be somewhat," that is, the three great apostles at Jerusalem " who seemed to be pillars," he declares that, " whatsoever they were, *it was no matter to him.*" Every chief epistle of Paul shows, more or less distinctly, the sharp controversy between him and the Church of Jerusalem, who are now contemptuously called " the Judaizers ;" though they were the original Christian body and form the only historical connection with Jesus himself. That they were fundamentally opposed *as to the doctrine of the Atonement*, is more than indicated by Paul, when he gives such prominence to " glorying in the cross ;" implying that his opponents from Jerusalem did not glory in the cross ; nay, he actually says they preached circumcision to the gentiles in hope of avoiding persecution for the cross. From the Epistle of James himself the " peculiar doctrines " of Pauline Christianity are wholly absent. That apostle makes true religion to consist in right acting, not in a right creed.

The creed of the "devils," — belief in God's Unity,—satisfies him without a Trinity only ; as in the creed of Islam it is added, "and Mohammed is God's prophet," — so in the creed of James it was contained, "and Jesus is the Lord." Faith, which Paul makes primary, with James is secondary : he sets "works" ahead of faith, and entitles those "vain men," who (with Paul) preached justification by faith. The Apocalypse also makes Jesus vehemently denounce those who (as Paul) approved of (sometimes) eating meat that had been sacrificed to idols ; and the phrase, "those who say that they are apostles and are not," is (under all the circumstances) most reasonably interpreted as pointing at Paul. James moreover earnestly implores Christian teachers not to curse one another ; on which we have a comment in Paul's curse on those who teach another gospel than his, and in his declaration that he wishes those (teachers from Jerusalem) who trouble the Galatians "were even cut off ;" which shows that if he could have struck them dead by miracle, or "delivered them to Satan," he would have done it. Thus, while we admit that at least the principal epistles called Paul's are genuine, and that, with the Epistle of James, they are the very earliest and truly

valuable historical documents concerning the primitive Christianity, yet when the modern Evangelical appeals to "the New Testament," we have to ask : "To *which school* of early Christianity do you refer us for the truth ? Do you dare to reject the authority of the Jerusalem church, as represented by James ? Why expect of us more deference to Paul than that church showed him ? "

Another grave matter arises, in regard to the Fourth Gospel. On it, side by side with Paul and the Epistle to the Hebrews, the Evangelical creed is founded. Not that epistle only fails us, and Paul himself, but the Fourth Gospel can no longer be rested on as authentic, or as of the first century. It is not quoted by name earlier than the latter part of the second century : *perhaps* it is quoted by Justin Martyr in the middle of that century, but he does not impute the book (whatever it is that he quotes) to the Apostle John ; and modern criticism seems to have established that the Fourth Gospel represents the advanced opinions of the movement party in the second century, and has no right to be regarded as authentic or historical. [This whole question is very fully discussed in Thomas Scott's *English Life of Jesus*.] Next, since neither Paul nor James alludes to

miracles wrought by Jesus, even the first three gospels must probably have incorporated later fabulous accounts ; and that they are not contemporary records, there is overwhelming evidence. Clearly, the appeal to the New Testament as decisive of the mind of Jesus is not at all an easy and certain procedure. Moreover, the question arises, Why did Jesus leave us to guess and puzzle out what doctrine he came to teach ? Could he have failed to give us authentic documents, had he foreseen at all the fatal mischiefs to follow from the neglect ?

Upon all this heap of contrariety, improbability, and uncertainty, follow direct attacks made by modern science. Evangelicism cannot cut itself adrift from the Old Testament. It wants the doctrine of the " Fall " from Genesis ; it wants the promises to Abraham : it wants the kingship of David's family ; it wants the Messianic prophecies ; it insists on the quotations of the Old Testament Scriptures in the New, as testimony from Jesus himself and the apostles to the inspired infallibility of the Old. The Bible, Old and New, collectively is the Protestant's Sacred Book. Yet there is no modern science which does not find gross error in it. Geology condemns its tale of creation and of the universal deluge. Natural history

laughs to scorn the feeding of all the animals for a whole year in an ark, and that by eight persons. The actual distribution of animals on the earth proves that they never proceeded from a single centre in Armenia. Chronology confutes the notes of time in the book of Génesis. Professors of languages cannot believe that men talked one language about four thousand years ago. Geography ridicules the four rivers of Eden. Physiology is aghast at the absurdity of demoniacal possessions,—a foolish mistake of the phenomena of epilepsy, mania, catalepsy, and other diseases ; to omit many other topics. Astronomy cannot admit that there is a firmament in heaven and waters above the firmament ; that evening and morning existed earlier than the sun ; that the sun stood still at the command of Joshua, or went back according to the word of Isaiah. History confutes as false many of the prophecies, and not least that of the coming of the Son of Man in heaven before the generation had passed whom Jesus addressed ; historical fact shows that all first Christians were under delusion as to this cardinal original gospel, which announced : “ The Kingdom of Heaven is at hand : the Son of Man is at the door.” History further traces that the doctrine of demons, the Devil, and

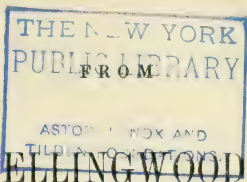
Hell as a place of fiery torment, was learned by the Jews after the Babylonish captivity, from the "pagans" among whom they were mixed, during the era in which, by Jewish and Christian confession, prophecy was mute. These "pagan" monstrosities were sucked in with the mother's milk by Jesus and his disciples, and are now passed off upon us as of Christian and divine origin. Historical criticism detects numberless incongruities, credulity, and even unvaracity, in the historical books (so called) of the New Testament, and shows that the law attributed to Moses was unknown in Jerusalem before the days of Josiah. More formidable still, moral science reveals enormous error in the morality of both Hebrew and Christian books; although they are undoubtedly far superior to the contemporary national religions, which is the true cause why they superseded them. Eminently condemned by morality are those cardinal Evangelical doctrines — atonement by "blood," arbitrary favoritism, and the eternal hell. The doctrine of atonement, as noticed above, rests mainly on the Epistle to the Hebrews, which tries to base it on the Jewish law. Yet in that law there is *no* atonement for moral sins, — such as theft, violence, adultery, — but only for ceremonial neglects.

The great day of atonement was for the *errors* of the people ; i. e., for *ignorant omissions* of ceremonial duty (*agnoemata* they are accurately styled in the Greek, Heb. ix. 7) ; so that the Jewish law is not to the purpose of the argument. Substitution of an innocent victim for a moral offender is an immorality not countenanced by the law of the Hebrews. Last, but not least, philosophy,—that is to say, cultivated thought,—finds it impossible to regard miracles, if miracles existed, as any fit proof of moral doctrine. Miracles, if wrought by a superior power, might be divine or might be devilish : man, as a moral being, would have to judge of their communications, and never could rightly reverse or alter his moral beliefs at their bidding. An authoritative dictation of moral truth through the medium of physical miracle is therefore an idea perniciously absurd. It is not necessary to press the vast attestation of experience, that all pretence to miraculous intervention is delusive.

Surely it is high time for those who value certain spiritual influences of Evangelicism, to base the creed on some safer foundation than “the Bible.” In so far as that school holds something true and noble, its real foundation is *the inner nature of man*. Let them appeal to

that nature boldly, and they will save all that is precious. By continuing to rest on an authoritative Bible, which is nothing but a congeries of small books, differing widely in age, character, language, authenticity, historical truth, good sense, and moral worth, they do but expose the precious gold of their creed to be burned up with its hay and stubble.

GLEANINGS



FRANCIS ELLINGWOOD ABBOT'S

WRITINGS.

FREE RELIGION IN A FREE STATE.

SELECTED, PREPARED AND PUBLISHED

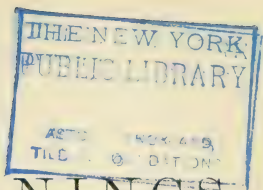
BY

ROSS WINANS.

BALTIMORE:

JOHN P. DES FORGES

1872.



GLEANNINGS.

RELIGION is not primarily *belief*, but *action*. Action implies belief, but belief does not imply action; and although there can be no action without pre-existent intellectual opinions, it should be emphasized that the distinctive sphere of religion is that of practical conduct, governed by *universal law*, seen and felt to be binding on every individual.

Religion, then is the practical effort of man to obey a law of felt obligation—namely, the ideal of what a life ought to be, the ideal of the perfect humanity. There have been and are among men the most diverse conceptions of this law and of the sources of its obligation. A low type of religion represents it as the arbitrary will of gods and demons, and appeals to no motive but that of fear.

The highest type of religion, represents it as the necessary moral relatives inherent in the very nature of things, independent of all

will whatsoever; and it appeals chiefly to the love of virtue for its own sake. Between these extremes are countless intermediate grades.

But various as are the ideals of men, religion is essentially the putting of them into practice, the conversion into action of what each man conceives to be his duty. Obedience of law, whether arbitrary or natural, whether ignorantly or wisely conceived, is the one common fact that appears to me to be imbedded in the ceremonies, forms, tenets and practices of all religions; and it is the expression of a very widely diffused yearning to perfect human life in all its varied aspects.

Here then, in this fact that religion is a practical effort to conform human life to some law of acknowledged authority, either artificial or natural, and therefore to bring it into harmony with an ideal standard of perfection,—in this fact, I say, we can perceive the nature of the connection between religion and government. Both the one and the other rest on the idea of LAW.

The only difference is that the domain of government is restricted to certain external matters, while that of religion includes the

entirety of human life. It is easy, then, to see that government and religion are related to each other as two concentric circles or spheres—that of government embracing only the most external actions of men, and that of religion embracing their whole outward and inward lives. There must be no conflict between these two laws of government and religion.

So far as they both operate to effect conduct, they must absolutely harmonize. But religion should effect conduct in myriads of cases where government should be absolutely silent. Where this harmony does not prevail between the government and religion of any country, there will exist the most dangerous and destructive internal conflicts; as is well illustrated by the war of the Great Rebellion. The government of the country sustained slavery, and enjoined on all citizens practical respect for it. The living religion of the country forbade slavery as the subversion of all human rights. Hence the conflict, and hence all the terrible misery which the conflict engendered.

Now there are, and can be, only two kinds of law, the one based on *will*—will of man

or will of God—and the other based on reason or rather the great system of natural laws of which reason is but the interpreter and expounder. All law is either artificial or natural. In the one case it rests on the will of the law making power, for which no other reason can be rendered than “*Sic volo*—thus I will it!” In the other case it rests on no will whatever, but solely on the natural relation of things. The first says—“Thou shalt or thou shalt not!” The second says—“Thou oughtest, or thou oughtest not!” There is no law or system of law affecting human conduct which cannot be reduced to one of these two classes.

As might be expected we find different *governments* embodying these two different kinds of law; and we also find different religions embodying these two kinds of law. There is despotic religion, and also free religion. Both government and religion may rest on natural reason; or one may rest on reason while the other rests on will. In the cases where the government and the religion of any country both rest on the same kind of law; whether artificial or natural, the conditions exist for a homogeneous civilization, social stability, and political prosperity. But

in all cases where the government rests on one kind while the religion rests on the other, the conditions exist for civil or religious contests of the most alarming character.

Fortunately all human conflicts tend to adjust themselves to a final harmony. There is nothing more rare in history than the long continued equilibrium of opposing social forces. One side or the other will in the end win the victory, and peace will ensue until disturbed by a new conflict. To-day we live in one of these seasons of lull or temporary quietude.

The great issue of political slavery is settled; the greater issue of spiritual slavery is not yet fairly opened. But I wish to point out the natural tendency which exists in every country, to bring its government and its religion into harmony—to work out for itself a state of society from which all deep seated antagonisms shall be eliminated. The pendulum does not more surely tend to assume a position of rest than does every great human community. It is quite impossible that any nation should long exist, while the people cherish one set of principles in religion, and cherish a conflicting set of principles in politics; the tendency is inevitable to assimilate

one to the other. Only by this ultimate assimilation, can bewilderment and confusion be escaped in the world of practical life. Either the government will revolutionize the religion, or else the religion will revolutionize the government. Both will become despotic, or both free. The law of reason or the law of will must become at last supreme in both government and religion.

Allow me to contrast the state of the Old World with that of the New in this respect. All the governments of the Old World, with few and unimportant exceptions, are monarchies in some form or other. Neither in Europe, Asia, nor Africa is there yet established a single great or genuine republic. The Old World theory of government, greatly shaken, it is true, in modern times, but not yet overthrown, rests on the idea of arbitrary or artificial law—law simply enacted by a power not bound to render a reason for it. Whether the law making power is an emperor, czar, king, sultan, mikado, or other monarch, the idea, that he is directly responsible to the public reason and conscience is still an almost unintelligible novelty to the great bulk of the people, though rapidly spreading now in all

directions. Even the English government, the least monarchical of all in the Old World is based rather on the idea of precedent and usage than that of reason; the statutes and social adjustments of past generations are still accepted with a vast amount of unreasoning and unreasonable reverence for tradition. In short, the Old World still lives politically by the artificial law of will rather than by the natural law of reason.

How is it, then, with the religions of the Old World? Are they based on the same law of will? It can scarcely be doubted. All the mythologies of antiquity present the same hierarchy of celestial powers, with a king of the Gods at the summit, whose will is the supreme law to all mankind. If the idea of a republican government is strange to the Old World, the idea of a republican religion is ridiculous to it. There is no need that I should run over the list of the various religions—they are all alike in the main, with the partial exception of the extreme Orient. The government of Heaven is supposed to be simply a copy in large of the governments of the earth. Judaism and Christianity, which more immediately concern us, are notable

illustrations of this. The ancient Hebrew theocracy, with the will of Jehovah as its supreme law, re-appears in the Christian Kingdom of Heaven, with the will of Christ supreme as the Divinely appointed vicegerent of God.

The great Roman Catholic Church, with its Pope, as supreme temporal and spiritual sovereign, does but add to the general belief of a Christ King in the heavens the visible fact of a Vicar of Christ on earth. In the Protestant churches this visible representation of Christ by a temporal and spiritual Pope has been discarded for the sake of a more subtle but equally despotic Pope—the Bible. But the monarchy of Heaven is still humbly obeyed, no higher law being recognized by Christians than the will of Christ; Protestants sing still with undiminished ardor the old hymn—

“Bring forth the royal diadem
And crown him Lord of All.”

Catholics and Protestants alike, Christians of every name and nature, still cleave to the Divine Kingship and Lordship of Christ; and nothing is plainer than that Christianity in all

its forms is a religion as completely based on the monarchial idea as is the most despotic government of the Old World. In fact, Old World government is simply reflected in Old World religion. The two are thoroughly harmonious—or have been till within the last hundred years. That is the reason why, in all the European monarchies, Christianity is the State religion and the strongest support of the existing order of things. And that is the reason also, why European liberals in politics are almost to a man, disbelievers in the Christian religion.

What is the case in the New World? Here the republican idea is supreme in politics. The law here recognized is not the will of a monarch, but rather the decision of the public reason as expressed by the votes of the majority. No law can stand for a day, after the people believe it is intrinsically unreasonable or unjust. The whole frame-work of the American government rests on the law of natural reason. Imperfectly apprehended, it doubtless is in many cases.

Still, the dominant idea of American politics is that of natural reason and natural right. The government officials are simple servants,

and so regarded; their will counts for absolutely nothing.

Yet this republican nation, so thoroughly imbued with the principle of natural reason as the supreme law in politics still continues in a more or less earnest manner their nominal allegiance to Christianity with its absolute spiritual despotism. The same man who is an ardent republican in politics, confessing no human will as his law, is yet often a most loyal monarchist in religion, accepting the will of Jesus as the law of his rightful King and Lord. He acts on one set of ideas in his public life, and on a contradictory set of ideas in his private life. The reason of this singular anomaly may be summed in a single word—thoughtlessness. He bestows no vital thought on his religion. He thinks by proxy. He echoes his father's and grandfather's thought without inquiry. He has not begun yet to apply his thought to religion, but simply inherits it as he does the old homestead.

But this state of things cannot last forever. The incongruity of American government and American religion is forcing itself on millions of minds. Freedom in *either* means freedom

in *both*. The Sunday question, the Bible in schools question, the Christian Amendment question, are but outcroppings of this interior contradiction in American life. The nation is coming to be uneasily aware that it has got to adjust its government and its religion anew.

The consciousness of this necessity will increase. There is a great practical absurdity to be got rid of—the absurdity of maintaining a despotic religion in a free country. The people are slowly awaking to the fact that a free State must have a free religion—that one as well as the other must rest on the great law of natural reason—that it is impossible to settle some very important practical questions, so long as the popular government and the popular religion are at sword's points on questions of fundamental principles. The Bible must either stay in or stay out of the schools; the Sunday must either be secularized or made a sacred day; the Constitution must either be kept secular or made Christian. Nor can questions like these be settled without coming to a distinct understanding whether the natural law of reason, or the arbitrary law of Christianity, shall govern men in casting their votes. The

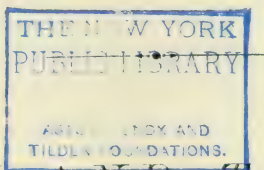
Christian religion points to one solution of these questions ; reason points to another. And men soon learn to perceive, when called to act, that they cannot walk simultaneously in opposite directions. Contradictions in mere opinions are very apt to lie undetected in ordinary minds. But contradictions in action are soon perceived. From these facts it is clear that a conflict of ideas is imminent in this country, if not already here. Our strictly secular form of government, recognizing no law but that of reason, is now beginning to work as never before in modifying men's thoughts about religion. They are rapidly coming to the conclusion that it is necessary to have a *Free Religion in a Free State*.

There is a profound need at this time of a NEW ABOLITIONISM. The slavery of despotism will still continue over human souls, though the chains have fallen in fragments from their limbs. The Anti-Slavery Society has nobly accomplished its work, and gone into the past crowned with the benedictions of the age. This Association is neither more nor less than a new Anti-Slavery Society—an organized protest against the soul-bondage that still

survives to darken the pathway of mankind. If it comprehends its own historic mission, its trumpet will give no uncertain sound. It will blow a blast, not noisy or obstreperous, but yet so clear and piercing that it shall penetrate to the farthest confines of the land, and—a more illustrious exploit—into the deaf ears of popular indifference and ecclesiastical stupidity. Natural reason instead of arbitrary will, whether in the administration of States or the conduct of private lives—in a word, Free Religion in a Free State—that is our battle-cry; and all but the dead will leap up at the sound of it, electrified with a new purpose and a new insight into the grandeur of America's destiny.



GOSSIP FROM FRANCE.



MEN AND THINGS

IN THE

NEW REPUBLIC.

Republished from "The New York Times,"

By ROSS WINANS.

BALTIMORE:

JOHN P. DES FORGES.

1872.

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GOSSIP FROM FRANCE.

MEN AND THINGS IN THE NEW REPUBLIC.

Death of a Bibliographer — The Story of M. Pinçon — Among the Bookstalls — How a Barber became a Savant — Books and Razors — Effect of the Revolution — A Successful Career.

M. Pinçon is dead. This announcement will not greatly impress a majority of your readers, and very probably nine hundred and ninety-nine out of every thousand will irreverently ask, "Who the deuce is Pinçon?" And yet M. Pinçon was a very remarkable man, and a man of great worth. He was by all odds the greatest bibliographer of the age, if not of any age. Although generally unknown to fame, he was an active worker for humanity, and it is just the one person in the thousand — or ten thousand, it may be — the world over, who will understand the importance of the above simple statement, and who will know what a great man M. Pinçon was. Book-publishers, librarians and bibliopoles everywhere, are well acquainted with his name, and often enough they avail themselves of his valuable labors. He was one of those men, growing rarer and rarer, it seems to me, as education becomes more and more democratic, who work unceasingly for humanity, and with no

regard for the fame so coveted by their fellows, and who content themselves with a reward so modest that it seems ridiculous to the smallest shop-keeper in any branch of trade. Nor was he one of those men — to continue a negative description inadvertently begun — who work to win fame for the name they are to leave behind them, since M. Pinçon's work has been mainly anonymous, or embraced in learned reports, for which powerful and respected ministers have had the credit. Neither was he one of those who say with Jean-Jacques Rousseau that "glory is but a puff of smoke," but who, as some Latin author, whose name I cannot now recall — Cicero or Seneca, perhaps — has very well said, compose volumes upon the vanity of glory and take good care to write their own names in golden letters upon the covers. *Qui de contemnenda gloria libros scribunt, nomen suum inscribunt.* I may go still further and say that he was not one of those men of whom Paul-Louis Courier spoke, when he said, "Truly those men do not die whose thoughts live after them. * * * It may be said that certain men gain by dying, and that their soul, the whole of which they have put in their works, then appears more noble and pure when freed from that which bound it to humanity." M. Pinçon cannot have the satisfaction of gaining in earthly fame by dying; but if, as Goethe and many other great authors have maintained, there are degrees of immortality to be gained by earthly labor, or, as Chateaubriand expresses it in one of his poems, that by hard labor on earth one may become a fixed instead of a falling star — then has he gained an enviable place in that other sphere to which we are all hastening. Bulwer

has expressed the same sentiment in that eloquent passage beginning: "I cannot think that earth is man's only abiding place," so often attributed to Geo. D. Prentice; and the same sentiment frequently occurs in Victor Hugo, Disraeli, and many more.

AMONG THE BOOKSTALLS.

Let me confess, as an excuse for devoting an entire letter to this remarkable man, that I am constantly searching about the old book-stalls, that I love an Elzevir, and am as happy as a child over any rare old work, edition *princeps*. Let those who can appreciate, imagine what they would feel if, say on Monday last, they had stumbled upon an original, rare edition of a book illustrated by Albert Durer. From this it must not be presumed that I am a maniac on the subject of old authors, for I believe there are better books published to-day than ever before. To give an example which can be appreciated about this time, what can compare with the historical works of Mr. Froude? Typographically speaking, what can compare with the splendid editions our publishers now issue? But I love an old *princeps* all the same, and to me, and to all with kindred tastes, M. Pinçon was a great man; and all who feel that he was a great man can count themselves among the "one in every ten thousand." Strange to say, the French journals barely mention his death, and speak of the man as of a grocer. So many men affect to be men of letters nowadays, that the trade has fallen into disrepute, and one must either have some journal as a sponsor or a published book to show on all occasions. The general feeling is well expressed in the court scene, where a struggling author

was brought up for stealing a loaf of bread. "Your age?" asked the Commissaire, of the threadbare man before him. "Sixty-two." "Your profession?" "I have been forty years engaged upon a work which is nearly completed, and—" "Yes, yes, but your profession?" "*Homme de lettres.*" "And with that—what else—what do you *sell*?" The poor author had been forty years engaged upon his book, and when *about* to find a publisher for it, found himself so hard pushed for bread that he ventured to steal a loaf.

THE LIFE OF M. PINÇON.

M. Pinçon died on the 27th of October at Montauban. For some years this savant had been the librarian of the Sainte-Geneviève Library, near the Sorbonne. He was also the principal author of the great *Manuel de Bibliographie Universelle*. The merit of M. Pinçon is augmented in this country by the fact that he was a self-made man. Formerly he was a barber, and followed that trade for nearly three-fourths of his life. But when a young man he had a passion for reading, and he selected books of instruction rather than novels. It is certain that any man can educate himself if he will; but it requires an immense amount of resolution to pursue hard studies late in life. Yet in my opinion it pays at any age. After a few years of study, M. Pinçon became a man of information, and had contracted studious habits; but he might have always remained unknown but for a piece of good luck which brought him into connection with the intellectual world. One day, when shaving and dressing the hair of M. Dupin, the celebrated barrister, then engaged upon a famous case,

M. Pinçon listened to a heated argument between the lawyer and a friend. M. Dupin made an error in naming a date ; the barber instantly corrected him. The lawyer paused for an instant, then plunged again into his discussion. Presently he attempted to quote an old author, and could not recall the quotation ; M. Pinçon completed the phrase.

“ And what do you know about it ? ” cried M. Philippe Dupin, turning his half-shaved face toward his barber. The latter then entered into an explanation with so much modesty that Dupin was pleased. Presently he cried :

“ Look here, my friend, you are not fit for this trade ; you ought not remain in it ; you are not fit to be a barber.”

The blushing and intimidated Pinçon was silent, and he was not quite sure that M. Dupin did not mean to laugh at his erudition

NEW WORK FOR THE BARBER.

Before going into court, the great lawyer hurried to the house of M. Villemain, then Minister of Public Instruction, and related his discovery. He urged the Minister to do something for his barber, assuring him that if he, Philippe Dupin, was any judge of men, that Pinçon would some day do something which would repay any attention now paid him. Nothing could be refused to M. Dupin at that day, and soon after the barber was authorized to make a report on something, I forget what, and he did it so well that the Academy voted him an honorable mention. The pay was small, but it was a great deal to the barber. M. Dupin was satisfied with his protégé, and once

more urged his case upon the Minister. M. Villemain, as is well known, prided himself upon being a patron of literature and the arts. He sent for M. Pinçon to express his satisfaction at his success, and in order to give him leisure to devote himself entirely to his studies, immediately appointed him fourth supernumerary at the Library of Sainte Geneviève, without pay. M. Pinçon was then forty-two years of age, married, and the father of a family. It was the custom at that time, under Louis Philippe, to make such appointments, and a few days later M. Paul Fourcher, since the Paris correspondent of the *Independance Belge*, was appointed fifth supernumerary.

BOOKS AND RAZORS.

M. Pinçon did not hesitate a moment to accept the position ; but he had to live. He told the Minister that he was deeply grateful for the position, but at the same time he found himself obliged to follow his trade as a barber. The wealthy and powerful patron of literature and the arts did not appear surprised at this declaration. He saw no inconvenience ; M. Pinçon could arrange his own life as he saw fit. As for money, he must wait—the Minister had none to spare. From that day M. Pinçon was both librarian and barber. From 10 to 3 o'clock he gave out books at the library, giving out also precious advice and useful information to those who consulted him, and from 4 to 11 o'clock he shaved his customers and sold hair-brushes, combs, and Windsor soap in his shop, No. 11 Rue Notre Dame de Loretto, upon the sign of which one saw the name of “ Pinçon, coiffeur.” From 11 o'clock until

— no one knows what hour of the night, he pursued his studies. During this time he composed a large work upon *Anonymous Authors*, and none but bibliopoles can appreciate the labor it cost him.

EFFECTS OF THE REVOLUTION.

This state of things continued five years — up to 1848. Just before the revolution he was allowed a salary of \$140 a year, the Minister and the Chamber not being willing to give him more. Under the Parliamentary regime there was not a single man to show the injustice of leaving the best librarian in the country in that condition, and forced to earn his living as a barber. The revolution of February struck a sudden blow to the trade of Paris, and M. Pinçon was one of those who were most severely tried. People ceased to shave, and bought no Windsor soap. Tooth-brushes and pomade were a drug in the market. The poor librarian was at the last extremity, when he found a patron in the rich, educated, and generous banker, the Comte Pillet-Will, who was the owner of a fine library. M. Pinçon was employed to make a catalogue of it, and he did it in so remarkable a manner that the great banker was astonished. He began to inquire who this man was. As soon as he had conversed with M. Pinçon, he said, as M. Dupin had done before, that he was not fit to be a barber. The banker helped him sell his shop, very advantageously, it is said, and instructed him to place the proceeds in the Bank Pillet-Will. It was well invested. Meanwhile M. Pinçon had lost his son, he had become a widower, and, alone in the world, his needs were

modest. Through the tact of the banker in managing his funds, he found himself in possession of interest enough to insure his daily bread, and devoted himself entirely to the library. Prince Louis Napoleon was elected President, and M. Pinçon's salary was raised. He was charged with the most important part of the catalogue, the *Anonymes* and the *Pseudonymes*.

UNDER THE EMPIRE.

At length came the Empire, the regime of corruption and frightful luxury, and in the general prosperity M. Pinçon was not forgotten. From second supernumerary he became sub-librarian, and soon after librarian, with a salary of 1,500 francs, and extra pay for all literary work, which insured him a fair living. It was then he began, with M. Ferdinand Denis, to-day librarian of Sainte-Geneviève, the *Manual of Universal Bibliography*, an immense work, giving indications of great value upon all the important books in all languages. M. Pinçon's merit, his modesty and worth, attracted the notice of the Emperor. Apartments, rent free and richly furnished, were given him, fire and lights were supplied, and everything a laborious scholar could ask was placed at his disposal. Finally, in 1867, he was decorated with the cross of the Legion d'Honneur. It was the height of his ambition; his cup of joy was full, and the former barber felt that he had been richly rewarded for his toil and patient study. So many special reports were demanded of him, all bringing in good pay, that he began to lay by money rapidly. But, alas! M. Pinçon had begun life at

forty-two. An aged man when the Commune seized upon Paris, he was so shaken and disturbed by that event that his health began to fail him. He was in constant fear for his books, as dear to him as children, and he managed to hide away some of the more valuable manuscripts when the battle was raging about the Pantheon, the tomb of Sainte-Geneviève, and the Sorbonne. Soon after he was stricken with paralysis, and could labor no more. He resigned his post and went to his native town, and there he has just died, surrounded by his co-citizens, who loved and venerated him. Montauban was proud of the man who had left there a child, with a small bundle upon his shoulder, to seek a place as barber's boy in Paris, and who had returned rich in the number of his friends, having the esteem of the most eminent men in the country, the respect of all devoted to literature and art, and with the Cross of the Legion of Honour glittering upon his breast. But a short distance away Agen has raised a monument to another barber — Jasmin, the poet — and doubtless Montauban will do the same for its learned and modest son, the *savant* Pinçon, who spent his life in working for humanity and not for his own fame. His history is an idyl; and the moral which may be drawn from it is that no man is too old to learn, or too far advanced in years, if he has the industry and the will to make for himself a place in the intellectual world. And in the world to come — who knows?

[From the WESTMINSTER REVIEW.]

MODERN SCEPTICISM:

Faith and Free Thought.

IF there be one sign of the times more patent than any other to the eye of the dispassionate observer, it is to be found in the gradual decay of the old theological beliefs. The condition of religious thought in Germany is too well known to readers of this *Review* to render any further allusion to it necessary; and the subject has been brought under the notice of the general reader in a series of able sketches by the correspondent of the leading journal at Berlin. In France, the recent discussions in the Protestant Synod have brought to light the startling fact that a large proportion of French reformers have altogether thrown over a belief in miracles. We are in possession of evidence which would tend to show the immense progress of rationalistic views in America. We are, however, not concerned with these and other foreign countries just now, and must dismiss them with the remark that it would be indeed a strange phenomenon if a great mental movement, which is making itself so sensibly felt in other Protestant

communities, should have no counterpart in Protestant England. It is of England that we wish to speak: and we say not only that it might be expected from what is witnessed elsewhere, that scepticism would make some progress here, but also that there is evidence that it is making very great progress. We are aware that in putting forth this statement, we are at issue with some great authorities; for example, the *Times* newspaper, and apparently Mr. Disraeli. In the opinion of the statesman speaking not long ago at Manchester, the objections of scepticism have been victoriously refuted over and over again by "inexorable logic." If this be so, then the unbelievers, being altogether an unreasoning, illogical class of men, can never hope to make progress, and may safely be neglected; like the gentleman who laid a wager the other day that the earth was flat. The *Times* newspaper takes very much the same view. In an article on the Duke of Somerset's volume, the reviewer seems to contemplate "fashionable scepticism" (for the existence of an infidel tailor or shoemaker here and there may perhaps be admitted) as the crotchet of a few idle dilet-tanti, anxious to cut a figure in west-end drawing-rooms by their paradoxes. Probably a good-sized drawing-room would hold them all; and if by chance, or by a special interposition, the roof should fall in on them so collected together, we presume that no more would be heard of their silly notions in "west-end circles" for a generation at least! The same sort of language

might doubtless have been heard in certain Roman "circles" with regard to Christianity, for centuries after the death of its founder. "A superstition confined to slaves and hair-splitting Greeks, 'wool-weavers, shoemakers, fullers, and rustics' [these are the words of Celsus], with here and there a Tertullian and a Cyprian recruited from the ranks of advocates and teachers of rhetoric, or a philosophic pervert like Justin Martyr or Athenagoras. We do not profess to know exactly what the religion of these people is, but it must have existed a long time and made very little way; for we remember reading about it in our college days, in the days of Tacitus and the younger Pliny. Marcus Aurelius has noticed it, and Lucian too, by the by. And we believe that Celsus has taken the trouble to write against it. But as a general rule, none of our philosophers or historians or poets have thought it worth their while to take the least notice of it. No doubt the thing goes on, and converts are made; but one never hears anything about them in society except now and then when the emperors see fit to come down upon these lunatics." Such we may be sure was the sort of language used in fashionable company in the reign of Decius, and in the hearing of children whose old age was destined to witness the worldly triumph of the "deadly superstition," and the head of the State yielding spiritual obedience to the "Galilæan juggler."

If we wanted any confirmation of the truth of our statement, we might refer to witnesses

on the Orthodox side more competent from their position and the character of their studies to pronounce an opinion than Mr. Disraeli and the writer in the *Times*. What is the language of such men as Archbishop Thomson, Bishop Wilberforce, Dean Mansel, Dean Goulburn, Professor Mozley, Canon Liddon, Mr. Farrar, and a host of others; in fact, of all recent Christian apologists? We read of "a wide-spread movement of the mind indicative of the first stealing over the sky of the lurid lights which shall be shed profusely around the great Antichrist." [Bishop of Winchester. Preface to "Reply to Essays and Reviews," p. xi.] "The wide-spread movement against miracles." ["Mozley on Miracles," ch. ii.] "A wide-spread unsettlement of religious belief . . . an impression that the age is turning its back on dogmas and creeds." [Liddon. Preface to "The Divinity of Our Lord," p. xvi.] "The frightful prevalence of sceptical views among all classes of the community." [Goulburn. Preface to Bishop Magee's "Pleadings for Christ," p. i.] "A wide-spread defection from the faith which our fathers held." [Farrar. "Witness of History to Christ," p. viii.] "A time of much doubt and trial." [Archbishop Thomson. Preface to "Aids to Faith."] While a statesman who is at the same time a theologian, has not hesitated to speak of "hosts mustering and fields clearing for the greatest struggle which Christianity has ever had to face." [Marquis of Salisbury. Speech at Liverpool, April, 1872.]

Utterances of this kind might be quoted to any extent ; the stray specimens that we have given show that the Orthodox are at length awakening to the real character of the peril which threatens them. In Sheridan's comedy of the " Critic," one of the characters in the burlesque is rebuked by Puff (at least it used so to be acted by Mr. Charles Mathews, though whether to be found in the original we do not recollect), for looking out for the advent of an incoming personage on the wrong side of the stage. This is very much what the bulk of the moderate and Low Church clergy and laity have been doing for some time past. They have been looking out for the advent of Romanism on one side, while Scepticism has been stalking in on the other.

In truth, no person who has looked beneath the surface of society can be in the least doubt as to the correctness of what is here advanced. Scepticism, if not rampant, will be found to be latent in the most unexpected quarters. Even if, at any time and place, we felt ourselves at liberty to mention the names of men eminent in the senate, at the bar, in the pulpit, from whose lips we have heard a practical disclaimer of all dogma, we should refrain from doing so, owing to our recollection of a jocose piece of advice once given to us by Minister (afterwards President) Buchanan. " Young gentlemen," said he, " you have just told a story of something you saw in the United States, which I happen to know is true. But don't tell it again, for your

own sake. Very few will believe you. *Rather relate something which is not true, and which will be believed.*" Readers of Hawthorne will remember his exquisitely philosophical tale of "Goodman Brown;" how the poor man, on being persuaded to go to a witch's meeting, found his wife, his pastor, his seemingly virtuous old school-mistress, and all the most esteemed of his neighbors there. So, if any one should be brought to conceive doubts, let him go about and enquire, and he will extract similar doubts from the learned college tutor, the Orthodox rector, the tory squire, the Independent or Baptist leader. Every one remembers the story told (if we remember rightly) by Seneca, of the proposal which was made in the Roman Senate, to clothe the slaves in a distinctive dress, and of the reasons which were urged successfully against the project. If every sceptic were clothed in a like uniform to-morrow, we are of opinion that the result would be just as striking to all parties.

More than this, to any one who looks, not necessarily beneath the surface, but merely at the surface of things, it must be obvious that there are some strange appearances in the sky, though we do not regard them, with the early Christians and the Bishop of Winchester, as indicating the return of Nero, or of antichrist in any form. Nothing is more remarkable than the change in educated feeling which has taken place within the last thirty years—that is, within the recollection of men of middle age.

We remember the time when an "infidel," a person who did not believe in the literal inspiration of the Bible, was to us a dark, malignant being, capable of every atrocity. We looked upon him as the ignorant pagans looked upon the Christian who refused to worship their gods, or as this same Christian contemplated the pagan demons by whom he believed himself to be surrounded. Now, on the slightest provocation, over the evening cigar, or it may be from fair lips at the dinner-table, free-thinking sentiments are uttered which would certainly at that time have relegated the speaker to Coventry. We should suppose that at the Athenæum Club, with its body-guard of bishops, a notorious unbeliever was once as rare a sight as a general smoking a short clay pipe on the steps of the Senior United. We have lived to witness both these phenomena, which, in the opinion of Dean Close and the Anti-Tobacco League, may have some connection with each other. In those days, infidel books were produced in dark shops and obscure alleys, somewhere in the neighborhood of Holborn and Temple Bar, whence the works of Tom Paine were occasionally smuggled into their dormitories by sixth-form boys at public schools. Now, the first publishers announce edition after edition of volumes, bearing eminent names, and which are as distinctly hostile to what is commonly called revelation as anything that Tom Paine ever wrote. A similar change has come over the spirit of the periodical press. Not to say any thing of this *Review*,

which may at any rate claim to have held its present views in days when they were far less popular, able publications have sprung up like our contemporaries the *Fortnightly* and the *Contemporary*, in which it must certainly be admitted that theological subjects receive a "free handling." A much stronger term might be used to designate some bold and spirited, but too contemptuous articles which have appeared in *Fraser*, with the well-known initials "L. S." And the ablest of the London evening papers, the *Pall Mall Gazette*, has long been noted for articles, the tone of which may be judged by the following extracts :

"A third answer is, well, the whole subject (of religion) is involved in mystery ; and whether the religion to which you have been accustomed is or is not exactly what one would call true, in that coarse and vulgar sense of the word in which we speak of a statement about common things being true, it is eminently respectable and useful ; and, on the whole, speaking generally and subject to reasonable exceptions and modifications, it is not altogether improbable that the best course, at all events for the present, would be to take it as being about as true as it can reasonably be expected to be. . . . The third answer is that of the great majority of practical persons." — *Pall Mall Gazette*, June 3, 1872.

"The real question is not about the Athanasian Creed or the details of Mr. Bennett's language about the Sacrament ; it is whether the whole Christian religion is or is not based on truth : and out of every seven members of the representative body of the French Protestant Church, four think that it is and three that it is not. If any one supposes that questions which are asked under such circumstances, and which receive such answers at Paris, are not being asked and will not have to be answered in London, he does greatly err." — *Pall Mall Gazette*, July 4, 1872.

"The excessive activity of the clergy about all kinds of practical matters and petty doctrinal questions was probably never exceeded, but none or hardly any of them do the one thing that is indispensable. They do not give to the questions proposed to them answers as direct, pointed, and emphatic as the questions themselves. It is as if an invading army were marching upon London, and public meetings were being held

all over London, voting against the enemy, considering how people may be got to dislike him, passing resolutions condemning his proceedings, and, in short, doing every sort of thing except meeting and beating him." — *Pall Mall Gazette*, Nov. 1, 1872.

The same change has manifested itself in the case of the provincial press. From the *Scotsman*, at Edinburg, to the *Western Morning News*, at Plymouth, articles and reviews have of late appeared which completely strike at the root of the old doctrine of Biblical inspiration. After all this, well might Mr. Gladstone say, when speaking at Willis's Rooms in May last on behalf of King's College : " What is so common as to find, in the very best type, and in the best bindings, on the tables of drawing-rooms and of clubs, works in which Christianity is spoken of as an antiquated superstition ? " And Mr. Farrar tells us that " the vital doctrines of Christianity have to be defended against whole literatures, against whole philosophies ! "

More than this. The reader whose attention has been at any time drawn in this direction can scarcely have failed to notice that there is a large and increasing body of educated men in England (we might almost include in their number the bulk of the educated classes), Orthodox in name, but whose theological views, if put down upon paper, would be anything but satisfactory to an Orthodox examiner. These are men faithful to the offices of religion, who subscribe to churches and chapels and missions, who form the strength of the Church and the more educated dissenting sects. The precise

character of their religious belief is a mystery to themselves ; they hold what a learned professor of our friends once called a kind of *smudgy* Christianity ; and as they are particularly reticent on these points, it is very difficult for an outsider to form an idea of their creed. Yet, like every one else, they have their moments of expansion, and then we learn that, like Coleridge (who on this, as well as on all other subjects, was pre-eminently “ smudgy ”), they are satisfied with the Bible, “ because it finds them, more than all other books put together ; finds them at greater depths of their being,” without pledging themselves to the dogma that every word in it is necessarily inspired. The attitude of their minds towards the greater number of the Old Testament miracles may be described as one of benevolent haziness. They may be literally true, or true only after some figurative and allegorical fashion ; either way, they are parts of a sublime system, and, even if they were shown to be quite untrue, it would not, in the least, matter. Supposing all Bishop Colenso’s finnikin criticisms to be established, how would they affect the doctrine of the atonement ? Supposing Methuselah did not live nine hundred and odd years, the Sermon on the Mount will none the less live till the end of the world. What does it matter whether there be a personal tempter or not ? Surely there is implanted in us all a tendency to go wrong ; and does not that amount to exactly the same thing ? Of course they do not believe in the hell of Mr.

Spurgeon (nor consequently, we must take the liberty of pointing out to these good people, in the hell of Jesus, for they are identical), but in the consequences of evil deeds following their perpetrator in some mysterious way into another world. Some of them are quite willing to give up the Apocalypse, others the Book of Daniel, others the Song of Solomon, others to our knowledge even the accounts of the Nativity, as possibly a legend that has been tacked on to the sacred narrative. They all of them repudiate the idea that men may be condemned hereafter for "honest mistakes," or "errors in belief conscientiously arrived at," as uncharitable and immoral. The extent to which these kinds of views are prevalent is not suspected by such of the clergy as do not share them; and, by the way, many, especially of the younger clergy, do share them. We say that there is scarcely an educated family in the land in which one or more of its members may not be found holding opinions such as these; and whatever judgment we may pass on them, it must at any rate be admitted that they are not identical with, that they are indeed diametrically opposed to, the tenets of Orthodox Christianity.

Concurrently with this phenomena of the advance of the sceptical and semi-sceptical views in England, we observe another one, common to England and all Christian countries, and which, though inseparably connected with the former, we may be permitted, in our brief limits,

to characterize in a rough way separately, as the decay from *internal* causes of dogmatic theology. We believe that there is nothing within our cognizance upon which Time will not operate ; that for *Kronos*, as for the French *sapeur*, nothing is sacred. If this be so, the popular Christianity of the nineteenth century could not possibly be the same Christianity as that of the first and second centuries. At any rate, it is not. The early Christian, if recalled to life, would be utterly bewildered at the loose way in which his creed at present sits upon its most eminent professors ; at seeing them burn incense to gods, whom though not bearing the names of heathen deities, he would none the less stigmatize as idols and demons. To him, it would be altogether astounding and abnormal that this world should be now-a-days so much to everybody, when the very key-note of his creed is that it should be next to nothing — *vilius alga* ; that even the so-called “ regenerate ” should be devoting themselves with so much assiduity to worldly pursuits and money-making, during the brief interval of time which separates them from an eternity which, for all but a few, must be an eternity of physical torment ; that bishops and deans should be consorting peacefully with the worldly, and looking out for good matches for their daughters from among them ; that the Scriptures should not be consulted in every difficulty to which they apply, but, on the contrary, quietly ignored or, if need be, set aside ; that all reference

to them should be tabooed in the legislature and in polite society as "in bad taste ;" that subjects of the highest, indeed to him of the only, interest should be treated with a languid indifference ; that the debates in Convocation about the Athanasian Creed, and the procession of the Holy Ghost should not awaken infinitely more attention than the debates on the Public Health and Ballot Bills. In short, the "secular spirit," with which the course of time has rusted over the old original creed, would be an inexplicable portent to him. Sometimes, even now, a man of this type, a primitive Christian "born out of due time," starts up among us and strikes even his co-religionists as a being, strange and wild and out of place, like a Hebrew prophet at the court of a Jewish King — a Henry Martyn, for instance, who laments that he has been at a dinner-party without saying one word about Jesus ; grieves at having thought so little about God on his way from Cambridge to London on the top of a stage-coach, and in the course of a walk through the city ; is led to attend a Gresham lecture on music, and goes away, "unable to remain longer in such a dissipated, unholy state ;" mourns over his having been induced to "look into a Review," and, being led on by "detestable curiosity about the impertinent subjects of literature ;" is thankful that he is not struck dead in church for not being more attentive in prayer. Yet Henry Martyn (a holy and conscientious man, if ever there was one in this world) was

perfectly consistent ; and the inconsistent people are those who, professing to hold what Henry Myrtyu held, do not act as Henry Myrtyu acted. We believe his views to have been in many respects radically unsound, and based on a false view of Divine Providence. Yet they were the views practically enforced by Jesus and still held up theoretically for our acceptance. The founder of Christianity compares his teaching to new wine poured into old bottles ; but now the religion itself has become an old wine, from which the original ingredients have largely evaporated. Hell fire, the cultivation of poverty, blind indifference to the morrow, the practice of celibacy, the anticipation not to be laid aside for a moment of the immediate return of Christ, humble submission to injuries — these and many other ingredients have escaped and left it a religion tempered, and so to speak doctored, by long keeping, to the altered character of the times. Whether the world would be any the better if the precepts of Christianity were everywhere strictly carried out, is a point on which we are not called upon to enter. Suffice it that they are not so carried out — that they are softened down into meaning something which they did not originally mean. And this is a point not to be passed over in a notice of the scepticism of the age.

No wonder that these considerations — except indeed the last named : which they either fail to perceive or else shut their eyes to — have at length frightened the Orthodox. The tendency

of frightened classes everywhere is to form some sort of organization for their protection ; and the tendency of frightened classes in England is to place these organizations under the patronage of as many peers, millionaires, and members of Parliament as can be secured for the purpose. In some cases, meetings are held and addresses are delivered by men of reputation, with a lord, if possible, or a bishop in the chair. "The Society for the protection of the interests of brewers and licensed victuallers (President, Lord Grains) will hold the first of a series of meetings to be addressed by Sir Coccus Indicis," &c., &c. We are all of us familiar with this kind of thing, and it cannot be denied that it may be of some service to a threatened cause. Just, to be sure, as a meeting of the crew of a ship convened for its protection during a storm may be of service in that it may stimulate the sailors to greater activity. But the ship, and the interests of the licensed victuallers, and let us add those of so-called Orthodoxy — it may be well to remind these worthy people — are tossed on the crests of huge waves in the ocean of human progress, are as the playthings to tides in the affairs of collective mankind, which will flow on in their appointed course as ignorant of them as of Canute, and against which it may be as useless for them to contend with "meetings" and "lectures," as for savages to shoot up arrows into the sky to keep off an eclipse.

These reflections have been forced upon us on receiving the second series of lectures delivered

under the auspices of the "Christian Evidence Society." This Society was founded nearly two years ago, "for the purpose of meeting doubts among the educated classes." It numbers among its lecturers an Archbishop and three or more Bishops, besides Deans, Professors of Divinity and Hebrew, Canons, a few eminent Nonconformist preachers, and other notabilities. Its list of patrons and chairmen includes such names as those of the Marquis of Salisbury; Lords Shaftesbury, Harrowby, and Cairns; Mr. Samuel Morley, M. P., and Mr. Stevenson, M. P. With such a "cast" as this, success of a certain sort was assured. The religious papers inform us that the meetings have been crowded, and the first series has gone through no less than six editions. Whether the meetings have been mainly attended, and the published lectures purchased, by the class of doubters for whose benefit the Association was devised, or by Orthodox persons anxious to assist at a demonstration of their own wisdom, and the ignorance and blindness of their opponents, is a point on which certainly we cannot, nor perhaps can the leaders of the movement, form an opinion. Judging from analogy, we should expect the latter to be the case. We should expect a series of meetings convened against the liquor trade to be attended principally by permissive men, and gatherings convened against the Permissive Bill to be made up, for the most part, of licensed victuallers and their friends. Or to choose an illustration still more apposite, we should sup-

pose (what is indeed the fact) that lectures against Christianity would be attended for the most part by infidels; nor should we expect that, except under some exceptional circumstances, such a course of lectures would have any very decided effect on the body of the Orthodox. At any rate, the Society may be congratulated on numbering among its supporters donors of such a munificent sum as a thousand guineas, and we should not be surprised to hear of other like sums being given, and of the lectures becoming, for some time at least, an annual institution. What we think the promoters may still more strongly be congratulated upon, is the *tone* adopted in these addresses. They are the productions of cultivated men, who may perhaps in some instances have felt the doubts which they seek to combat, who are at any rate aware that there *are* difficulties in the way of belief quite beyond the intellectual grasp of such divines as Dr. Cumming and Mr. Spurgeon, and we may add of the bulk of preachers, Anglican and Dissenting, and that such difficulties are not to be immediately solved by an exhibition of hell-fire. "I have some knowledge," says Dr. Rigg, the President of the Westminster Training College, and an ornament of the Wesleyan body, "of the difficulties of thought and belief which may lead honest men to become pantheists; I understand the manner of thought of one who has become entangled in the mazy coil of pantheistic reasonings: at all events I know that honest searchers

after truth *may* reluctantly become intellectual pantheists, while yet their heart longs to retain faith and worship towards a personal God." This excellent spirit marks the whole of the two volumes before us.

It is not our intention to review these lectures. It would be impossible, in our brief limits, to review twenty-two independent productions. If we were in a situation to notice them in detail, we think we could show that there is not one of them that is not open to serious objections from the other side. Take a specimen or two, culled at random on opening the pages of these volumes. Professor Rawlinson, in some six-and-thirty small octavo pages, widely printed, disposes of the "Alleged Historical Difficulties of the Old and New Testaments." Of these the Story of the Exodus occupies just six and a half. Does the Professor really believe that the elaborate arguments of Bishop Colenso and others are to be met in this way? To be sure, the time at his disposal would not have allowed him to go thoroughly into the matter; but ought not that consideration to have pointed to the advisability of choosing some other subject, or, at least, of selecting some one difficulty, and dealing with that in a manner which should be satisfactory? As it is, the Professor's "short method" with those who believe that the story of the Exodus has a historic foundation, but is not necessarily inspired in all its details, is amusing and characteristic. The numbers of the sacred text, he says, are exactly the part of

it which is most liable to corruption and least to be depended upon. Six hundred thousand may mean sixty thousand, and so on. "Cavils as to their exact numbers or as to *the particular expressions used* in Exodus, do not touch the main fact, but show, (if they show anything) either that our ancient manuscripts are here and there defective, or that *an early Oriental historian does not write in the exact and accurate style of a nineteenth century Occidental critic!*" This, we take it, is virtually a concession of all that Bishop Colenso and the "educated sceptic" contend for; for once admit that an historian does not write "in an exact and accurate style," and we are entitled to make any deductions which common sense may require from his narrative. Theologians have certainly the merit which Napoleon assigned to British soldiers: they do not know when they are beaten. In a similar off-hand way, Mr. Gladstone disposes of the scientific difficulties of the Bible, in about the same number of pages. We wish we could notice this curious production, every page of which must excite a smile in any one who has seriously considered the questions thus raised. We will give one example. Mr. Gladstone, like Hugh Miller, Archdeacon Pratt, and others, quietly assumes a *partial* deluge, which, indeed, the discoveries of science have forced upon him, utterly ignoring the fact that if there be one statement plainly and unmistakeably set forth in Scripture, from the first of Genesis to the last chapter of Revelation, it is

that of a *universal* deluge. "Every living substance that I have made will I destroy from off the face of the earth." "All flesh died that moved upon the earth." "I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air." "All the high hills *that were under the whole heaven* were covered." No ingenuity can get over these plain statements. What will the educated sceptic say when he sees them evaded in this lecture for the hundredth time? Again, mark the disingenuity of what follows. We beg pardon, however: we do not believe that there is any conscious disingenuity on the part of the writer—we believe him to be entirely ignorant of any difficulty in his way.

"We are so accustomed," writes the Bishop of Carlisle, "to the first chapter of Genesis, that I think we sometimes scarcely perceive its peculiarities; but suppose that the reverse order of arrangements had been adopted, and that man, in deference to his dignity, had been represented as coming in first, and that other creatures had been represented as being made afterwards for his use and pleasure—would not this have made a radical change, and introduced an enormous scientific difficulty?"

But this order of creation—viz., man first and other creatures afterwards—is precisely that which is given, not indeed in the first, but in the second chapter of Genesis. In verse seven man is formed; in verse nine trees are

made to grow, pleasant to the sight and good for food; in verse eighteen God determines to make an help-meet for man, and in verse nineteen proceeds to form animals, but as none of these is found an help-meet for him, woman is created in verses twenty-one and twenty-two. The divergence between these two narratives is accounted for by a discovery as clearly established as any in the whole domain of criticism; they are, as is well known, the productions of two different writers, known as the Elhoist and the Jehovist. But that is not the point here; the point is that the Bishop should quietly assume the absence from the Bible of what he admits would be "an enormous difficulty," when precisely this same difficulty in an aggravated form stares him in the face a few verses further on. Here, again, what will the intelligent sceptic say? Or, take the following by Mr. Row: "All experience proves that mythic and legendary miracles are grotesque. Yet those in the Gospels are all sober ones, and stamped with a high moral tone." What, we may confidently ask Mr. Row, would he have said to the miracle of turning water into wine at Cana, if he had met with it out of the Gospels? Evidently that it was not sober (we mean no pun), that it was grotesque and clearly apocryphal, that it accomplished no moral purpose, except indeed the exhibition of superhuman power, which, if it be admitted as a sufficient moral end, lets in all miracles of whatever kind. We have noted in reading over these

volumes a number of passages similar to the above ; but, as we have already said, our object not being to review them, we must leave these, together with an estimate of each contribution, taken as a whole, to such as may have the inclination and the power to enter upon the task.

Our object is a different one. It is to point out ground which we think ought to be taken up, and objections which, if possible, ought to be met by lectures in what we may take it for granted will be a fresh series to be delivered in the ensuing season. We shall make no apology for using the plainest language. The aim of the Society is to remove difficulties in the way of belief, and they ought to be thankful to any one who points out to them without subterfuge what those difficulties really are.

We see it very generally stated by Orthodox writers in and out of these volumes, that there is no logical resting place for the mind between a belief in Revelation on the one hand and atheism or pantheism on the other. "Deism," writes Dr. Rigg, "grants too much to the Christian." And what he calls "the via media of deism," has been ridiculed by an able writer, Mr. Henry Rogers, in his popular work, "The Eclipse of Faith." Granting for the sake of argument that this is so, though we by no means admit the fact, the inference sought to be drawn is obvious. There being no other choice open to us but a "heart-withering negation," a system which denies, or at least ignores, the existence of a God and the immortality of

the soul, and the glorious and inspiring promises of Revelation, is it not clearly to the interest of everybody that the latter system should prove true?

The philosopher will not be very much struck with an argument in favor of a theological creed which is founded on people's supposed interests. But, accepting this ground, we unhesitatingly reply (while begging on our own account to repudiate all sympathy with atheistical or pantheistical views) that it would be greatly to the general interests that atheism should prove to be true, rather than that the theological system preached among us should prove to be true. And we consider this to be not a mere statement of opinion, but one capable of the most rigid demonstration.

For, what does Revelation teach us? That we are lost, degraded, ruined creatures, born into the world and living in the world under a divine curse. As the grave is the ultimate receptacle destined for the human body, so a place of endless and unspeakable torment is the natural receptacle destined for the human soul. We are not disputing the truth of this dogma. What we affirm, however, is that, if it be indeed true, then the wildest imaginings of the most savage creeds are as sunlight compared with the horrors of our actual situation. Yet a gleam of light (it is but a gleam) is suffered to penetrate to this our dreary prison, in which we are penned up like so many cattle waiting for the shambles. In virtue of a mysterious transaction, to which

we need not further allude, a certain number of persons will be "saved;" that is to say, will not only be rescued from the general fate, but will exchange it for a condition of endless happiness. Scripture, we think, lays it down very clearly that the number of the saved will be small, and to the same effect is the preaching current among ourselves; yet we will waive this point and concede that it may be very large. Still, the fact remains that a very considerable number of us are destined by the Creator of theologians to a fate at which imagination stands aghast. And then we are quietly told that we have an immense interest in the existence of such a Creator being proved, or, however, rendered highly probable; and that if an opposite conclusion could be arrived at, it should be promulgated only as "the utterance of an agonized heart, unable to suppress the language of its misery!"

We should like, then, this subject to be handled by one of the lecturers in the coming series. We should like him to try and show that the balance of advantage to the human race would be in favor of his system, according to which say x persons are to be made endlessly happy and y eternally miserable, as against one which leaves the fate of x plus y altogether uncertain, the most probable inference being that they would all fall into the peaceful and painless sleep of death. We should also like him to try and show us that a person who was himself conscious of being selected for future happiness, ought not

as a philanthropist to hope that the latter system might be the true one. And if any gentleman should condescend to act upon our suggestion, we must really be excused if after a perusal of these volumes and some slight acquaintance with the works of theologians, we ask him to be so good as to stick to his point. It will not do to tell us that every one is offered a chance of going to heaven, and that it will be his own fault if he goes to hell. This really does not touch the question. The fact, as we are told, is that a great number of persons will be sent to hell ; and from whatever cause this may arise, whether from their own fault or not, we say we *hope* it is not true — in other words, that a system which teaches it as a fact is not true. We are quite sure that universal oblivion is a much brighter prospect for the race than this. We are inclined to exclaim with Pliny : “ Quæ (malum) ista dementia est, iterari vitam morte ? . . . Perdit profecto ista dulcedo, credulitasque præcipuum naturæ bonum, mortem ; ac duplicat obitus, si dolere etiam post futuri æstimatione evenit.” [Hist. Nat., vii. 55.] Again, we shall not be satisfied by the lecturer pointing out that Christianity has always borne the title of “ good tidings.” To be sure it has, and rightly, too, on the supposition that without it we were all doomed to endless perdition. But then this statement, for which no shadow of foundation can be deduced from any other source, is part of the system of Revelation, and stands or falls with it.

Far in the depths of yonder heavens there may be, there probably are, worlds in existence bearing on their surface intelligent beings. Judging from analogy, we are led to suppose that such beings, if they exist, undergo a process resembling death. Who, if he casts his thoughts in that direction, will not indulge in the hope that with them death means sleep for all, rather than the wakening of some to endless happiness and others to endless misery? We are not aware that there would be anything impious, even in the view of theologians, in the indulgence of such a hope, provided it were carefully confined to regions many millions of miles away from the earth. Yet who does not see that the expression of it is an immediate *reductio ad absurdum* of the consoling and inspiring character which they claim for their Revelation?

This consideration does not indeed touch the truth or falsehood of Revelation. It may be very bad news indeed, and yet be perfectly true. Still, we are in favor of things bearing their right names, and we altogether object to the term "good tidings" being applied to this system as a whole. Moreover, that theologians have never chosen to consider (for we will not charge them with wilfully misrepresenting) the character of their creed, is to us a singular and suggestive circumstance. And although, as we said before, people ought not to found their belief on their interests, yet such is the weakness of humanity that they will often do so ;

and it is at any rate better to base one's belief upon a true than a false view of one's interest. Now, it is not for the advantage of mankind that the Scriptures should turn out to be literally inspired, for they teach that the greater part of mankind will be damned everlastingly. And it is certainly not to the advantage of mankind generally, that the greater part of them should be damned everlastingly.

The mention of the "literal inspiration of Scripture" leads us to make another suggestion. We think that the next session of the Society might be much more advantageously employed, if a few of the lectures, or indeed the whole series, were devoted, with some sort of concert, to a grand offensive movement in favor of inspiration, rather than to desultory and unconnected skirmishes against Atheism, Pantheism, Positivism, and mythical theories of Christianity. It is utterly impossible to do justice to any one of these subjects in an address of three-quarters of an hour, reproduced in thirty or forty pages of large type. As we remarked just now with regard to Bishop Colenso, so we may observe with respect to Herbert Spencer — that his arguments are not only not demolished, they are not even touched, in one of the lectures (that on Pantheism) in which a mention of his name, as a name typical of those against whom the argument was to be directed, had led us to suppose that his "First Principles" might be noticed. Moreover, we are of the opinion — though we must candidly admit that we may

be wrong — that Atheism, Pantheism, Positivism, and Mysticism have taken very small hold on the British educated mind. On the other hand, the doctrine of plenary inspiration has most assuredly come to be seriously questioned, and it is incumbent on a body of disputants, banded together for the defence of dogmatic theology, to furnish us with some reasons, suitable to the requirements of the present age, for the maintenance of this doctrine — on which, be it observed, the appalling dogma of eternal punishment rests. This is a very large subject, and having intimated our view — surely a reasonable one — that it might fairly form the theme of a succession of lectures, we are not going to be guilty of the inconsistency of discussing it in a few sentences. But we cannot help expressing, by the way, our own personal conviction that adequate reasons for this belief have never been put before the world from the Protestant point of view. That it was held by the early Fathers and the early Church appears to us not to be an argument, but merely a way of accounting for the origin of the belief historically ; not to speak of the danger and in some cases the impossibility of yielding our judgment to such authorities, since the most ancient that we could quote as witnesses to the canon were also believers in the distinctive tenets of Romanism, as well as in magic, dreams, demoniacal possession, the heathen mythology, the early return of Christ. That it can be established on any *a priori* grounds — the argu-

ment, which, as Mr. Greg in his "Creed of Christendom" remarks, "does the business" for most people — that is to say, that it is inconceivable that God should furnish man with a revelation and should not, at the same time, provide him with an infallible record of it, seems to us a perfectly unjustifiable assertion. This ground has been entirely given up by every divine of reasoning powers from St. Augustine to Bishop Butler (the whole scope of whose great work is opposed to any such assumptions,) and from Bishop Butler to Dean Alford. St. Augustine declared that he should not feel himself called upon to believe in the Bible unless the Church had bidden him to do so. Bishop Butler declares that we are wholly ignorant how far, or in what way it were to be expected God would interpose miraculously, to qualify those to whom he made a revelation for communicating it, or to secure its being transmitted to posterity ["Analogy," pt. ii. chap. iii.]; and Dean Alford tells us that "we must take our views of inspiration, not as is too often done, from *a priori* considerations, but entirely from the evidence furnished by the Scriptures themselves." [N. T., 1., sect. vi. 22.] We must therefore turn to the source indicated by the last named writer; and from what passages, or what single passage, in the Bible we are to gather that the whole of it, or any part of it, is necessarily inspired or infallible, we are altogether at a loss to conjecture. We commend this point to the attention of the Christian Evi-

dence Society, and we really think that we are rendering them some service, provided they have any new arguments to offer ; for it is certain that no part of the fabric of Orthodoxy is more rapidly crumbling away than this, which has hitherto been its foundation stone. We almost think that we can trace some faint dawn of a presentiment that inspiration will one day have to be given up, in the interesting contribution to this series of the Bishop of Ely, a prelate who has elsewhere recorded his opinion that the New Testament history and doctrines might be capable of proof and deserving of evidence, if inspiration were given up altogether. [In "Aids to Faith," at page 449, we are told that "Mohammedanism, Brahmanism, and Buddhism, have either stifled, or at the best stunted, science and made stagnant civilization." We were rather startled at this, and without going into the case of Brahmanism and Buddhism, we will quote a passage from a book of reference accessible to all — "Chambers's Cyclopædia." "Broadly speaking, the Mohammedans may be said to have been the enlightened teachers of barbarous Europe, from the ninth to the thirteenth century. It is from the glorious days of the Abbaside rulers that the real renaissance of Greek spirit and Greek culture is to be dated. Classical literature would have been irreclaimably lost, had it not been for the home it found in the schools of the 'unbelievers' of the 'Dark Ages.' Arabic philosophy, medicine, natural history, géography, history, gram-

mar, rhetoric, and ‘the golden art of poetry,’ schooled by the old Hellenic masters, brought forth an abundant harvest of works, many of which will live and teach as long as there will be generations to be taught.”]

There is another point, in this connection, which merits the attention of the Society, and as to which the educated sceptic demands a reply which he has not yet received. “What is the precise character of the ‘inspiration’ to which you claim our assent?” We are aware that many volumes have been written on this subject, but we must say, with Cardinal Wiseman, “that, having perused with great attention all that has fallen in my way from Protestant writers on this subject, I have hardly found one single argument advanced by them that is not logically incorrect.” [“Lectures on the Catholic Church,” lect. ii. p. 37.] Whatever it does mean, it certainly cannot mean that every statement in the Bible is to be accepted as infallibly true, for it is clear that not even a miracle can be invoked to cut the knot of a palpable contradiction. Now, Second Chronicles, xxii. 2, contradicts xxi. 20: we read that God tempted David to number Israel, and then Satan tempted him to do it; while from James we learn that God tempts no man. The accounts of the end of Judas are totally inconsistent with each other. An ingenious writer in the series of Mr. Scott, of Ramsgate, has given one hundred and forty-four specimens of self-contradiction in the Bible. In one sense, we attach no weight whatever to

the greater part of these discrepancies; they may be found in every history, from that of Herodotus to that of Mr. Froude. What does it matter whether the apostles on their journey did or did not take staves, or how often the cock crew? The general truth of the narratives is not affected. But from another point of view — when the plea of inspiration is put in — they assume immense importance. They altogether disprove the plea in the only sense in which we are able to understand it. These self-contradictions as to matters of fact, and we may add the variations presented by Scripture to the known truths of science, are as plain a revelation from God to man that whatever else the Bible may be, it is not in all its parts infallibly true, as if he had written a message to that effect on the face of the sun. Accordingly theologians, fairly driven out of their original plea, have for a long time attempted to draft another, with that amount of success which invariably attends all attempts to build in the clouds. We cannot refrain from quoting here a remarkable utterance of Dean (now Bishop) Goodwin :—

“Divine inspiration *may* imply an absence of errors on physical questions, or it may not; who shall venture to say *a priori*, whether it does or no? . . . Why not endeavor, by looking at the evidence, to see on which side the truth lies? And if it should appear upon examination, that any chapter contains statements not in accordance with science, then, instead of coming to the conclusion that the Scriptures are not inspired, I should rather come to this—viz., that the idea of inspiration does not involve that accuracy concerning physics which many persons have imagined that it does.”

We hold this to be one of the most dishonest passages ever written. Instead of looking to the Bible and seeing whether in all respects it comes up to the idea which we should form of a divinely inspired communication — and it is all very well to talk about *a priori* judgment, but this is after all the only test which man can apply to it or can in reason be called upon to apply to it — the Bishop *assumes* inspiration, and then proceeds to see how far he can make the dogma square with the contents of the book. Supposing a letter were put into our hands purporting to contain an order from our absolute Sovereign. Other people have seen it and pronounced it to be genuine, but then we know that other people have been mistaken before now, and the responsibility is cast upon us of inquiring. Now suppose we were to argue thus:—

“A letter from a sovereign *may* imply inability to write legibly, errors in spelling and in grammar, errors in plain matters of geography, self contradictions, &c., or it *may not*. Why not endeavor, by looking at the letter, to see on which side the truth lies? If it should appear that it contains such errors and mistakes, then instead of concluding that it does not come from the Sovereign, we shall have to infer that a royal communication is not necessarily marked by correct spelling, correct grammar,” &c.

If we talked in this ridiculous way, we should be reasoning exactly like Bishop Goodwin. Look at the way in which such an argument as

this might be applied to the sacred writings of the Hindus and Persians. We have generally heard it said that their cosmogonies and wild legends and impossible geography are conclusive against their having been inspired from above. But it might fairly be said that this is not a proper mode of contemplating the matter — that the proper method was to look at the books, and if they contained anything opposed to science, to conclude that inspiration did not extend to such subjects as these, but might be quite consistent with the origin of the world, etc., being wrapped up in allegories, however ridiculous these might at first sound to European ears. The Brahmin who argued thus would not be making a much larger demand upon our credulity than the Bishop. Again, if the *general* inspiration of a book be no guarantee against errors in fact and in science, why should it be a guarantee against errors of another kind — viz., additions to the text? “The three heavenly witnesses” is a notorious interpolation; why are we not entitled to hold that the accounts of the nativity in Matthew and Luke *may* be legends which have been tacked on to the rest of the narrative? The Bishop would, we suppose, reply that this would be impossible, for that inspiration *would* imply the absence of such an error as this; in other words, he *has* formed his own *a priori* theory of inspiration, which we take to be briefly this: “a guarantee for the absolute truth of every word in the Bible which cannot be proved to be absolutely

false. Where falsehood or error is proved, there was no guarantee." At a certain grammar school of our acquaintance, the head-master used to guarantee that he would never flog a sixth-form boy, and we believe that he strictly kept his promise; but the commission of certain offences was held *ipso facto* to degrade a boy into the fifth, upon which he was immediately birched. The dominie lived before the days of Dean Goodwin, or he might have quoted him as an authority. Less disingenuous because apparently talking nonsense, as Monsieur Jourdain talked prose without knowing it, are Messrs. Webster and Wilkinson in their introduction to the Greek Testament.

"It will be understood that an inspiration which may be truly characterized as direct, personal, independent, *plenary*, is consistent with the use of an inferior or provincial dialect, with ignorance of scientific facts and other secular matters, with *mistakes in historical allusions or references*, and mistakes in conduct, and with *circumstantial discrepancies between inspired persons in relating discourses, conversations, or events*."

We do not know by whom this "will be understood"—certainly not by ourselves. Well may the writer of the Review from which we have taken the above and the preceding extract exclaim: "We draw a long breath, and wonder where we are!" [*Edinburgh Review*, No. 240. April, 1863.] Yet when he comes to give us his own views on inspiration, he is not one whit less cloudy. "It does not by any means follow," he says, "because a book is inspired by Almighty God, that it should therefore be *faultless*. . . . In Nature herself, where

no one can deny the finger of God, imperfection, waste, etc., are consistent with the presence and agency of a Divine wisdom. Why may it not be so with the Bible?" And he goes on to define what he means by the Bible being inspired. It is "replete itself and pregnant without stint for him that rightly uses it, with that spirit of purity, faith, obedience, charity, which forms the essential temper and characteristic of the Church and the family of God."

We do not suppose that any one in England, except an atheist, would object to this definition of inspiration, and even an atheist might in some degree accept it. Every one, we may say, admits that the Old and New Testaments include the most venerable, and, at the same time, the most interesting compositions known to humanity. The Divine spirit, as we conceive it, certainly does seem to breathe through some of its pages in a way in which it breathes through no other work. And indeed, we should expect this to be the case with the sacred records of the Jews — a people distinctly charged with the sublime part of keeping alive the light of monotheism; and with the records of early Christianity — a creed which, whatever its imperfections, is evidently destined, in what may be called "the natural struggle of religions," to outlive, in some form or other, all others. But then this view of inspiration is not a basis sufficiently solid to found dogmatic Orthodoxy upon. A book which is admitted not to be faultless ceases to be an idol to all of whose

utterances we are bound to bow down on pain of damnation. It has been shown to err in some particulars, where we are able to test it. Is there any good reason for supposing that it cannot err in other particulars, where we are unable to apply an exact test?

Here we see an example of the danger of invoking "analogy," as the Orthodox are so fond of doing since Butler showed the way. Why should not the Bible be marked by faults and errors, says the Reviewer, since all God's works in Nature are similarly marked by what we call imperfections? Very well then; but we are entitled to carry the analogy a step further. Why should not the *creed* set forth in the New Testament be similarly marked by faults and errors and imperfections, as (humanly speaking) is admitted to be the case with everything else from the hand of God? Why should it not be destined to undergo change like all the rest of God's handiwork? Why should not Christ have been mistaken in his ideas of a physical and never-ending hell, just as he was evidently mistaken (not to say a word about demoniacal possession) when he announced to his disciples, "Verily I say unto you, there be some standing here which shall not taste death till they see the Son of man coming in his kingdom"? Why should not a belief in miracles, essential to the propagation of a new religion in that stage of the world's history, have been used by Providence as a means of advancing certain truths — like the belief in

Christ's immediate return, which was perhaps the most powerful of all the causes in spreading Christianity, but which is now seen to have been a complete delusion—why should they not have been like husks protecting fruits which drop off when the fruits are matured? Why, in short, should not sublime truths have been allowed to make their way in the world mixed up with gross errors; man's appointed task being slowly and laboriously to disengage the truths from the errors? Dreadful as these suppositions may appear to some, they are such as we are fairly landed in by the use of analogy. These are the methods which mark the communication of all other kinds of knowledge by God to man. Why should they not hold good in the domain of religious knowledge?

These considerations might be carried a great deal further, and there are other themes for exercises which we had thought of suggesting to the Christian Evidence Society. But our limits are reached. We do not think that these essays are calculated to have any appreciable effect in restoring the tottering fortunes of Orthodoxy. Here and there, no doubt, an outpost imprudently advanced, may be captured. Here and there an attack, injudiciously and even unfairly made, may be triumphantly resisted. These are the local incidents common to every struggle. But of the general advance of science along the whole line, we can entertain not the slightest doubt. We are equally sure that every additional step in this advance

must be increasingly fatal to the claims of Orthodoxy. The species of compromises which are attempted to be set up in some of these papers, and in other works (notably on the great point of "inspiration") are, to use the expression of a daily journal from which we have already quoted, of the nature of a compromise between the new six-hundred-pound shot and the side of an iron-clad, "Either the shot will be smashed, or the plates will be penetrated. There is no middle term."



GLEANINGS

FROM

DUGALD STEWART'S WORKS, WITH ADDITIONS.



OUR DUTIES TO GOD.

THE study of philosophy in all its various branches, both natural and moral, affords at every step a new illustration of the subject to which these investigations relate, insomuch that the truths of natural religion gain an accession of evidence from every addition that is made to the stock of human knowledge.

In considering the universe with a view to the illustration of the wisdom and unity of God, it is, in a peculiar degree, satisfactory to trace the relations which different parts of it bear to each other, and to remark the concurrence of things, apparently unconnected and even remote, in promoting the same benevolent purposes.

The adaptation of the bodies and of the instincts of animals to those particular climates and districts of the earth for which they are destined.

The relations subsisting between particular animals and particular vegetables; the latter furnishing to the former salutary food in their healthful state and useful remedies in the case of disease.

The relations which different tribes of animals bear to each other, one tribe being the natural prey of another, and each of them having their instruments of offence or defence provided accordingly.

The relations which the periodical instincts of migrating animals bear to the state of the season, and to the vegetable productions of distant parts of the globe.

This view of the subject is peculiarly striking when we consider the relations which subsist between the nature of man and the circumstances of his external situation. An examination of his perceptive faculties in particular, and of his intellectual powers as they are adapted to the structure and to the laws of the material world, opens a wide field of curious speculation.

The accommodation of the objects around

him to his appetites, to his physical wants, and to his capacities of enjoyment, is no less wonderful, and exceeds so far what we observe in the case of other animals as to authorize us to conclude that it was chiefly with a view to his happiness and improvement that the arrangements of this lower world were made.

Interesting as these physical speculations may be, it is still more delightful to trace the uniformity of design which is displayed in the *moral* world; to compare the arts of human life with the instincts of the brutes, and the instincts of the different tribes of brutes with each other; and to remark, amidst the astonishing variety of means which are employed to accomplish the same ends, a certain analogy characterize them all, or to observe, in the minds of different individuals of our own species, the workings of the same affections and passions, and to trace the uniformity of their operation in men of different ages and countries. It is this which gives the great charm to what we call *nature* in epic and dramatic composition, when the poet speaks a language to which every heart is an echo, and which, amidst all the effects of education and fashion in modifying and disguising the principles of our constitution, reminds all the various classes

of readers or of spectators of the existence of those moral ties which unite us to each other and to our common Parent.

OF THE EVIDENCES OF BENEVOLENT DESIGN IN THE UNIVERSE.

OUR ideas of the moral attributes of God must be derived from our own moral perceptions. It is only by attending to these that we can form a conception of what His attributes are, and it is in this way we are furnished with the strongest proofs that they really belong to Him.

The peculiar sentiment of approbation with which we regard the virtue of beneficence in others, and the peculiar satisfaction with which we reflect on such of our own actions as have contributed to the happiness of mankind—to which we may add the exquisite pleasure accompanying the exercise of all the kind affections—naturally lead us to consider benevolence or goodness as the supreme attribute of the Deity. It is difficult, indeed, to conceive what other motive could have induced a Being,

completely and independently happy, to have called His creatures into existence.

In this manner, without any examination of the fact, we have a strong presumption for the goodness of the Deity, and it is only after establishing this presumption *a priori* that we can proceed to examine the fact with safety. It is true, indeed, that, independently of this presumption, the disorders we see would not demonstrate ill intention in the Author of the universe, as it would still be possible that these might contribute to the happiness and the perfection of the whole system.

The Manicheans account for the mixture of good and evil in the universe by the opposite agencies of two co-eternal and independent principles. Their doctrine has been examined and refuted by many authors by reasoning *a priori*; but the most satisfactory of all refutations is its obvious inconsistency with that unity of design which is everywhere conspicuous in nature.

The fundamental principle of the Optimists is that all events are ordered for the best, and that the evils which we suffer are parts of a great system conducted by almighty power under the direction of infinite wisdom and goodness.

Under this general title, however, are com-

prehended two very different descriptions of philosophers, those who admit and those who deny the freedom of human actions. The former only contend that everything is right so far as it is the work of God, and endeavor to show that the creation of beings endowed with free will, and consequently liable to moral delinquency—and the government of the world by general laws, from which occasional evils must result—furnish no solid objection to the perfection of the universe.

But they hold, at the same time, that although the permission of moral evil does not detract from the goodness of God, it is nevertheless imputable to man as a fault, and renders him justly obnoxious to punishment. This was the system of Plato, and of the best of the ancient philosophers, who, in most instances, state their doctrine in a manner perfectly consistent with man's free will and moral agency.

All the different subjects of human complaint may be reduced to two classes: moral and physical evils. The former comprehends those which arise from the abuse of free will; the latter, those which result from the established laws of nature, and which man cannot prevent by his own efforts.

According to the definition now given of

moral evil, the question with respect to its permission is reduced to this: Why was man made a free agent? A question to which it seems to be a sufficient reply: That perhaps the object of the Deity in the government of the world is not merely to communicate happiness, but to form His creatures to moral excellence, or that the enjoyment of high degrees of happiness may perhaps necessarily require the previous acquisition of virtuous habits.

The sufferings produced by vice are, on this supposition, instances of the goodness of God, no less than the happiness resulting from virtue.

These observations justify Providence, not only for the permission of moral evil, but for the permission of many things which we commonly complain of as physical evils. How great is the proportion of these, which we commonly complain of as physical evils. How great is the proportion of these, which are the obvious consequences of our vices and our prejudices, and which, so far from being a necessary part of the order of nature, seem intended to operate in the progress of human affairs as a gradual remedy against the causes which produce them.

Some of our other complaints with respect to the lot of humanity will be found, on examina-

tion, to arise from partial views of the constitution of man, and from a want of attention to the circumstances which constitute his happiness or promote his improvement.

Thus it appears not only that partial evils *may be good* with respect to the whole system, but that their tendency *is* beneficial on the whole, even to that small part of it which we see.

The distinction between right and wrong is apprehended by the mind to be eternal and immutable, no less than the distinction between mathematical truth and falsehood. To argue, therefore, from our own moral judgments to the administration of the Deity, cannot be justly censured as a rash extension to the Divine nature of suggestions resulting from the arbitrary constitution of our own minds.

The power we have of conceiving this distinction is one of the most remarkable of those which raise us above the brutes, and the sense of obligation which it involves possesses a distinguished pre-eminence over all our other principles of action. To act in conformity to our sense of rectitude is plainly the highest excellence which our nature is capable of attaining, nor can we avoid extending the same rule of estimation to all intelligent beings whatever.

Besides these conclusions with respect to the Divine attributes — which seem to be implied in our very perception of moral distinctions — there are others, perfectly agreeable to them, which continually force themselves on the mind in the exercise of our moral judgments, both with respect to our own conduct and that of other men. The reverence which we feel to be due to the admonitions of conscience ; the sense of merit and demerit which accompanies our good and bad actions ; the warm interest we take in the fortunes of the virtuous ; the indignation we feel at the occasional triumphs of successful villainy : all imply a secret conviction of the moral administration of the universe.

An examination of the ordinary course of human affairs adds to the force of these considerations, and furnishes a proof from the fact that, notwithstanding the seemingly promiscuous distribution of happiness and misery in this life, the reward of virtue and the punishment of vice are the great objects of all the general laws by which the world is governed. The disorders, in the meantime,—which, in such a world as ours, cannot fail to arise in particular instances when they are compared with our natural sense of good and of ill de-

sert — afford a presumption that in a future state the moral government which we see begun here will be carried into complete execution.

After the view which has been given of the principles of natural religion, little remains to be added concerning the duties which respect the Deity. To employ our faculties in studying those evidences of power, of wisdom, and of goodness which He has displayed in His works, as it is the foundation in other instances of our sense of religious obligation, so it is in itself a duty incumbent on us as reasonable and moral beings, capable of recognising the existence of an almighty cause and of feeling corresponding sentiments of devotion. By those who entertain just opinions on this most important of all subjects, the following practical consequences, which comprehend some of the chief effects of religion on the temper and conduct, will be readily admitted as self-evident propositions.

In the first place: If the Deity be possessed of infinite moral excellence, we must feel towards Him, in an infinite degree, all those affections of love, gratitude, and confidence which are excited by the imperfect worth

we observe among our fellow-creatures ; for it is by conceiving all that is benevolent and amiable in man, raised to the highest perfection, that we can alone form some faint notion of the Divine nature. To cultivate, therefore, an habitual love and reverence of the Supreme Being, may be justly considered as the first great branch of morality ; nor is the virtue of that man complete, or even consistent with itself, in whose mind these sentiments of piety are wanting.

Secondly : Although religion can with no propriety be considered as the sole foundation of morality, yet when we are convinced that God is infinitely good, and that He is the friend and protector of virtue, this belief affords the most powerful inducements to the practice of every branch of our duty. It leads us to consider conscience as the vicegerent of God, and to listen to its suggestion as to the commands of that Being from whom we have received our existence, and the great object of whose government is to promote the happiness and the perfection of His whole creation.

That the practice of veracity and justice, and of all our other duties, is useful to mankind, is acknowledged by moralists of all descriptions ; and there is good reason for believing that if a

person saw all the consequences of his actions, he would perceive that an adherence to their rules is useful and advantageous on the whole, even in those cases in which his limited views incline him to think otherwise. It is *possible* that in the Deity benevolence, or a regard to utility, may be the sole principle of action, and that the ultimate end for which He enjoined to His creatures the duties of veracity and justice was to secure their own happiness; but still, with respect to man, they are indispensable laws, for he has an immediate perception of their rectitude. Where they are possessed in an eminent degree, we may perhaps consider them as a ground of moral esteem, because they indicate the pains which have been bestowed on their cultivation, and a course of active virtue in which they have been exercised and strengthened.

In truth, all those offices, whether apparently trifling or important, by which the happiness of other men is affected — civility, gentleness, kindness, humanity, patriotism, universal benevolence — are only diversified expressions of the same disposition, according to the circumstances in which it operates and the relations which the agent bears to others.

OF VERACITY.

THE important rank which veracity holds among our social duties, appears from the obvious consequences that would result if no foundation were laid for it in the constitution of our nature. The purposes of speech would be frustrated, and every man's opportunities of knowledge would be limited to his own personal experience.

Considerations of utility, however, do not seem to be the only ground of the approbation we bestow on this disposition. Abstracting from all regard to consequences, there is something pleasing and amiable in sincerity, openness, and truth ; something disagreeable and disgusting in duplicity, equivocation, and falsehood.

That there is in the human mind a natural or instinctive principle of veracity has been remarked by many authors, the same part of our constitution which prompts to social intercourse prompting also to sincerity in our mutual communications. Truth is always the spontaneous and native expression of our sentiments, whereas falsehood implies a certain violence done to our nature in consequence of

the influence of some motive which we are anxious to conceal.

[Accordingly it is remarked both by Reid and Smith, that the greatest liars, where they lie once, they speak truth a hundred times.]

Corresponding to this instinctive principle of veracity, there is a principle — coeval with the use of language — determining us to repose faith in testimony. Without such a disposition the education of children would be impracticable; and, accordingly, so far from being the result of experience, it seems to be, in the first instance, unlimited, nature intrusting its gradual correction to the progress of reason and observation. It bears a striking analogy, both in its origin and in its final cause, to our instinctive expectation of the continuance of those laws which regulate the course of physical events.

[As this principle *presupposes* the general practice of veracity, it may be regarded as an additional intimation of that conduct which is conformable to the end and destination of our being.]

It would appear that every breach of veracity indicates some latent vice, or some criminal intention, which an individual is ashamed to avow. And hence the peculiar beauty of openness or sincerity, uniting, in some degree, in

itself, the graces of all the other moral qualities of which it attests the existence.

The practice of veracity is secured, to a considerable extent, in modern Europe, by the received maxims of honor which brand with infamy every palpable deviation from the truth in matters of fact or in the fulfilment of promises. Veracity, however, considered as a moral duty, is not confined to sincerity in the use of speech, but prohibits every circumstance in our external conduct which is calculated to mislead others by conveying to them false information. It prohibits, in like manner, the wilful employment of sophistry in an argument, no less than a wilful misrepresentation of fact. The fashion of the times may establish distinctions in these different cases, but none of them are sanctioned by the principles of morality.

The same disposition of mind which leads to the practice of veracity in our commerce with the world, cherishes the love of truth in our philosophical inquiries. This active principle, which is indeed but another name for the principle of curiosity, seems also to be an ultimate fact in the human frame.

Although, however, in its first origin not resolvable into views of utility, the gradual discovery of its extensive effects on human im-

provement cannot fail to confirm and to augment its native influence on the mind. The connexion between error and misery, between truth and happiness, becomes more apparent as our researches proceed, producing at last a complete conviction that even in those cases where we are unable to trace it the connexion subsists, and encouraging the free and unbiassed exercise of our rational powers as an expression at once of benevolence to man and of confidence in the righteous administration of the universe.

Prudence, temperance, and fortitude are no less requisite for enabling us to discharge our social duties than for securing our own private happiness.

A steady regard, in the conduct of life, to the happiness and perfection of our own nature, and a diligent study of the means by which these ends may be attained, is another duty belonging to this branch of virtue. It is a duty so important and comprehensive, that it leads to the practice of all the rest; and is therefore entitled to a very full and particular examination in a system of Moral Philosophy. Such an examination leads our thoughts "to the end and aim of our being."

That the principle of self-love — or, in other

words, the desire of happiness — is neither an object of approbation nor of blame, is sufficiently obvious. It is inseparable from the nature of man, as a rational and a sensitive being.

It is, however, no less obvious, on the other hand, that this desire, considered as a principle of action, has by no means a uniform influence on the conduct.

Our animal appetites, our affections, and the other inferior principles of our nature, interfere as often with self-love as with benevolence, and mislead us from our own happiness as much as from the duties we owe to others.

The most superficial observation of life is sufficient to convince us that happiness is not to be attained by giving every appetite and desire the gratification they demand, and that it is necessary for us to form to ourselves some plan or system of conduct in subordination to which all other objects are to be pursued.

The Stoics placed the supreme good in rectitude of conduct without any regard to the event.

They did not, however, recommend an indifference to external objects, or a life of inactivity and apathy; but on the contrary, they taught that nature pointed out to us certain objects of choice and rejection, and amongst these, some

as more to be chosen and avoided than others ; and that virtue consisted in choosing and rejecting objects according to their intrinsic value. They only contended that these objects should be pursued, not as the means of our happiness, but because we believe it to be agreeable to nature that we should pursue them, and that therefore when we have done our utmost, we should regard the event as indifferent.

The scale of desirable objects exhibited in this system was peculiarly calculated to encourage the social virtues. It taught that the prosperity of two was preferable to that of one, that of a city to that of a family, and that of our country to all partial considerations. On this principle, added to a sublime sentiment of piety, it founded its chief argument for an entire resignation to the dispensations of Providence. As all events are ordered by perfect wisdom and goodness, the Stoics concluded that whatever happens is calculated to produce the greatest possible good to the universe in general.

As it is agreeable, therefore, to nature that we should prefer the happiness of many to that of a few, and of all to that of many, they concluded that every event which happens is precisely that which we ourselves would have desired if we had been acquainted with the whole scheme of the Divine administration.

While the Stoics held this elevated language, they acknowledged the weaknesses of humanity, but insisted that it is the business of the philosopher to delineate what is perfect, without lowering the dignity of virtue by limitations arising from the frailties of mankind.

In the greater part of these opinions, the Peripatetics agreed with the Stoics. They admitted that virtue ought to be the law of our conduct, and that no other good was to be compared to it; but they did not represent it as the sole good, nor affect a total indifference to things external.

From the slight view now given of the systems of philosophers with respect to the sovereign good, it may be assumed as an acknowledged and indisputable fact that happiness arises chiefly from the mind. The Stoics perhaps expressed this too strongly when they said that to a wise man external circumstances are indifferent. Yet it must be confessed that happiness depends much less on these than is commonly imagined; and that as there is no situation so prosperous as to exclude the torments of malice, cowardice and remorse, so there is none so adverse as to withhold the enjoyment of a benevolent, resolute, and upright heart.

GLEANINGS

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FROM

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DUGALD STEWART'S WORKS,

WITH ADDITIONS.

INFLUENCE OF OPINIONS ON HAPPINESS.

SELECTED, PREPARED AND PUBLISHED

BY

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GLEANINGS.

By Opinions are here meant, not merely speculative conclusions to which we have given our assent, but convictions which have taken root in the mind, and have an habitual influence on the conduct.

Of these opinions a very great and important part are, in the case of all mankind, interwoven by education with their first habit of thinking; or are insensibly imbibed from the manners of the times.

Where such opinions are erroneous, they may often be corrected, to a great degree, by the persevering efforts of a reflecting and a vigorous mind; but as the number of minds capable of reflection is comparatively small, it becomes a duty on all who have themselves experienced the happy effects of juster and more elevated principles to impart, as far as they are able, the same blessing to others.

To habituate the minds of children to those occupations and enjoyments which afford the most genuine and substantial satisfaction is of the utmost importance: and if education were judiciously employed to second, in this respect the recommendations of nature, the charms of life would be the greater.

Choose that course of action—says Pythagoras—which is best, and custom will soon render it the most agreeable.

The foregoing remarks relate to what may be called the essentials of happiness;—the circumstances which constitute the general state or habit of mind, that is necessary to lay a ground work for every other enjoyment.

This foundation being supposed, the sum of happiness enjoyed by an individual will be proportioned to the degree in which he is able to secure all the various pleasures belonging to our nature.

These pleasures may be referred to the following heads:—

1. The pleasures of Activity and Repose.
2. The pleasures of Sense.
3. The pleasures of Imagination.
4. The pleasures of the Understanding.
5. The pleasures of the Heart.

The wisest plan of economy, with respect to our pleasures, is not merely compatible with a strict observance of the rules of morality, but is, in a great measure, comprehended in these rules, and therefore, that the happiness, as well as the perfection of our nature, consists in doing our duty, with as little solicitude about the event as is consistent with the weakness of humanity.

He, whose ruling principle of action is a sense of Duty, conducts himself in the business of life with boldness, consistency, and dignity, finds himself rewarded by that happiness which so often eludes the pursuit of those who exert every faculty of the mind, in order to attain it.

The various duties of life agree with each other in one common quality, that of being *obligatory* on rational and voluntary agents; and they are all enjoined by the same authority;—the authority of conscience. These duties, therefore, are but different articles of *one law*, which is properly expressed by the word *Virtue*; [or still more unequivocally, by the phrase, *Moral Law of Nature*.]

A man, whose ruling or habitual principle of action is a sense of Duty, or a regard to

what is Right, may be properly denominated Virtuous.

The practice of morality, is facilitated by repeated acts ; and, therefore the word Virtue, may with propriety be employed to express that habit of mind which it is the great object of a good man to confirm.

A sense of duty, and an enlightened regard to our own happiness, conspire in most instances to give the same direction to our conduct, so as to put it beyond a doubt that, even in this world, a virtuous life is true wisdom. Both from experience and reflection, we learn the connexion between virtue and happiness ; and, consequently, the great lessons of morality which are obvious to the capacity of all mankind could never have been suggested to them merely by a regard to their own interest. Indeed, this discovery which experience makes to us of the connexion between virtue and happiness, both in the case of individuals and of political societies, furnishes one of the most pleasing subjects of speculation to the philosopher, as it places in a striking point of view the unity of design which takes place in our constitution, and opens encouraging and

delightful prospects with respect to the moral government of the Deity.

The man who is most successful in the pursuit of happiness, is not he who proposes it to himself as the great object of his pursuit. To do so, and to be continually occupied with schemes on the subject, would fill the mind with anxious conjectures about futurity, and with perplexing calculations of the various chances of good and evil. Whereas the man whose ruling principle of action is a sense of duty, conducts himself in the business of life with boldness, consistency and dignity, and finds himself rewarded with that happiness which so often eludes the pursuit of those who exert every faculty of the mind in order to attain it.

Divine Providence has constituted the order of things in such a sort, as to make the rule of natural self-preservation consistent with the fundamental principle of universal benevolence, and the doing as we would be done by? For my own part, I must confess, I never could conceive that an all-wise, just, and benevolent being would contrive to make that to be our duty which is not, upon the whole and generally speaking,—even without the

consideration of a future state—our interest likewise.

“That which renders beings capable of moral government is their having a moral nature, and moral faculties of perception and of action. That we have this moral approving and disapproving faculty is certain from our experiencing it in ourselves, and recognizing it in each other. It is manifest a great part of common language and of common behavior over the world is formed upon supposition of such a moral faculty, whether called Conscience, Moral Reason, Moral Sense, or Divine Reason, whether considered as a sentiment [perception] of the Understanding, or as a perception [sentiment] of the Heart, or, which seems the truth, as including both. Nor is it at all doubtful in the general what course of action this faculty or practical discerning power within us approves, and what it disapproves. For, as much as it has been disputed wherein virtue consists, or whatever ground for doubt there may be about particulars, yet in general there is in reality a universally acknowledged standard of it. *It is that which all ages and all countries have made profession of in public,—it is that which*

every man you meet puts on the show of,—it is that which the primary and fundamental laws of all civil constitutions over the face of the earth make it their business and endeavor to enforce the practice of, upon mankind, namely justice, veracity, and regard to common good."

The intentions of nature, in associating the ideas of the *beautiful* and the *good*, cannot be mistaken. Much, I am persuaded, might be done by a judicious system of education, in following out the plan which nature has herself, in this instance, so manifestly traced; as we find, indeed *was* done to a very great degree in those ancient schools, who considered it as the most important of all objects to establish such a union between philosophy and the fine arts, as might add to the natural beauty of virtue every attraction which the imagination could give her, and affords additional evidence of the beneficent solicitude with which nature allures to the practice of our duty.

"Do you imagine," says Socrates to Aris-
tippus, "that what is good is not beautiful?"

How delightful are our feelings when we are conscious of doing well? By a species of

instinct we know ourselves to be the object of the esteem and attachment of our fellow creatures, and we feel that we enjoy the approbation of the invisible witness of our conduct.

Although, however, this sense of merit which accompanies the performance, good actions convinces the philosopher of the connexion which the Deity has established between virtue and happiness, he does not proceed on the supposition, that on particular occasions miraculous interpositions are to be made in his favor. That virtue is the most direct road to happiness he sees to be the case even in this world; but he knows that the Deity governs by general laws; and when he feels himself disappointed in the attainment of his wishes, he acquiesces in his lot, perseveres in well-doing, and looks forward with hope to futurity. This belief of the connexion between *virtue* and *good fortune* has plainly taken its rise from the natural connexion between the ideas of virtue and merit, a connexion which, we may rest assured, is agreeable to the general laws by which the universe is governed, although not always immediately apparent.

The strongest presumption of a future state is deduced from our natural notions of right and wrong ; of merit and demerit ; and from a comparison between these and the general course of human affairs.

The very notion of virtue implies the notion of obligation. Every being who is conscious of the distinction between right and wrong, carries about with him a law which he is bound to observe notwithstanding he may be in total ignorance of a future state.

“ For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.”

“ Right, implies duty in its idea. To perceive an action to be right, is to see a reason for doing it in the action itself, abstracted from all other considerations whatever ; and this perception, this acknowledged rectitude in the action, is the very essence of obligation, that which commands the approbation and choice, and binds the conscience of every rational human being.” We are under an obligation to *right*, which is antecedent, and in order and nature superior to all other.

Dr Clarke has expressed himself nearly to the same purpose. "The judgment and conscience of a man's own mind concerning the *reasonableness and fitness* of the thing is the truest and formalest obligation; for whoever acts contrary to this sense and conscience of his own mind is necessarily *self-condemned*; and the greatest and strongest of all obligations is that which a man cannot break through without condemning himself. So far, therefore, as men are conscious of what is right and wrong, so far they are under an obligation to act accordingly."

This view of human nature is the most simple, so it is the most ancient which occurs in the history of moral science. It was the doctrine of the Pythagorean school, as appears from a fragment of Theages, a Pythagorean writer, published in Gale's *Opuscula Mythologica*. It is also explained by Plato in some of his dialogues.

Adam Smith says, "upon whatever we suppose our moral faculties to be founded," I quote his own words, "whether upon a certain modification of reason upon an original instinct called a moral sense or upon some other principle of our nature, it cannot be doubted that

they are given us for the direction of our conduct in this life. They carry along with them the most evident badges of their authority, which denote that they were set up within us to be the supreme arbiters of all our actions ; to superintend all our senses, passions, and appetites ; and to judge how far each of them was to be either indulged or restrained.

“Since these, therefore,” continues Mr Smith, “were plainly intended to be the governing principles of human nature, the rules which they prescribe are to be regarded as the commands and laws of the Deity promulgated by those vicegerents which he has thus set up within us. By acting according to their dictates we may be said, in some sense, to co-operate with the Deity, and to advance, as far as in our power, the plan of Providence.—*Theory of Moral Sentiments.*

GLEANINGS

FROM

DUGALD STEWART'S WORKS.

OF THE EXISTENCE OF THE DEITY.

It is scarcely possible to conceive a man capable of reflection, who has not, at times, proposed to himself the following questions: Whence am I? and whence the innumerable tribes of plants and of animals which I see, in constant succession, rising into existence? Whence the beautiful fabric of this universe? and by what wise and powerful Being were the principles of my constitution so wonderfully adapted to the various objects around me? To whom am I indebted for the distinguished rank which I hold in the creation, and for the numberless blessings which have fallen to my lot? And what return shall I make for this profusion of goodness? The only return I *can* make is by accommodating my conduct to the

will of my Creator, and by fulfilling, as far as I am able, the purposes of my being. But how are these purposes to be discovered? Every individual chooses for himself the ends of his pursuit, and chooses the means which he is to employ for attaining them. Are all these elections equally good? and there is no law prescribed to man? I feel the reverse. I am able to distinguish what is right from what is wrong, what is honorable and becoming from what is unworthy, base; what is laudable and meritorious from what is shameful and criminal. *Here*, then, are plain indications of the conduct I *ought* to pursue. There is a law prescribed to man as well as to the brutes. The only difference is, that it depends on my own will whether I obey or disobey it. And shall I alone counteract the intentions of my Maker, by abusing that freedom of choice which he has been pleased to bestow on me by raising me to the rank of a rational and moral being?

This is surely the language of *nature*; and which could not fail to occur to every man capable of serious thought, were not the understanding and the moral feelings in some instances miserably perverted by religious and political prejudices.

How callous must be that heart which does

not echo back the reflections which Milton puts into the mouth of our first parent !

“Thou sun — said I — fair light,
And thou enlightened earth, so fresh and gay,
And ye that live and move, fair creatures, tell,
Tell, if you saw, how came I thus, how here ;
Not of myself ; by some Great Maker then,
In goodness, as in power pre-eminent ;
Tell me how I may know him, how adore,
From whom I have, that thus I move and live,
And feel that I am happier than I know.”

In this manner a consideration of the relation in which we stand to God must satisfy us that it is *our duty*, or that it is *morally right* we should obey *his* will, as manifested by that inward monitor established by himself as his vicegerent in our breast. Our moral powers give rise to religious sentiments, and these become in their turn the most powerful inducements to the practice of morality.

When once we have established the existence of an intelligent and powerful cause from the *works of creation*, we are unavoidably led to apply to him our conceptions of immensity and eternity, and to conceive him as filling the infinite extent of both with his presence and his power. Hence we associate with the idea of God those awful impressions which are natu-

rally produced by the idea of infinite space, and perhaps still more by the idea of endless duration. When we speak, therefore, of infinite power, wisdom, and goodness, our notions, if not wholly borrowed from space and time, are at least wonderfully aided by this analogy ; so that the conceptions of immensity and eternity necessarily enter into the ideas we form of his nature and attributes.

Important use may also be made of these conceptions of immensity and eternity in stating the argument for the future existence of the soul. For why was the mind of man rendered capable of extending its views in point of time beyond the limits of human transactions, and in point of space beyond the limits of the visible universe, if all our prospects are to terminate here ? — or why was a glimpse of so magnificent a scene disclosed to a being the period of whose animal existence bears so small a proportion to the vastness of his desires ? Surely this conception of the necessary existence of space and time, of immensity and eternity, was not forced continually upon the thoughts of man for no purpose whatever. And to what purpose can we suppose it to be subservient, but to remind those who make a proper use of their reason, of the trifling value of

some of those objects we at present pursue, when compared with the scenes on which we may afterwards enter; and to animate us in the pursuit of wisdom and virtue, by affording us the prospect of an indefinite progression?

OF THE MORAL ATTRIBUTES OF THE DEITY.

IN entering on this subject, we may lay it down as a fundamental principle that our ideas of the moral attributes of God must be derived from our own moral perceptions. It is only by attending to these that we can form a conception of what his attributes are; and it is in this way we are furnished with the strongest proofs that they really belong to him. The power of distinguishing *right* from *wrong* is one of the most remarkable circumstances which raise man above the brutes; to act in conformity to this sense of rectitude is the highest excellence which man is capable of attaining; insomuch that, in comparison of *moral* worth, the most splendid intellectual endowments appear insignificant. The constitution of our nature determines us to conceive the distinction between

right and wrong as eternal and immutable ; not as arising from an arbitrary accommodation of our frame to the qualities of external objects, like the distinction between agreeable and disagreeable tastes or smells, but as a distinction necessary and essential, and independent of the will of any being whatever,—analogous in this respect to that between mathematical truth and falsehood. We are justified, therefore, in drawing inferences from our own moral judgments with respect to the moral administration of the Deity, on the same ground on which we conclude that what appears to us to be demonstrably true must appear in the same light to all other intelligent beings. And as moral worth is the highest excellence competent to our own nature, we are justified in ranking moral excellence among those attributes of God which more peculiarly claim our love and adoration.

But not to insist on this metaphysical view of the subject, it is evident that, if we believe that we have derived our existence from the Deity, we must ascribe to him in an infinite degree all those powers and perfections which he has communicated to us, or which he has rendered us capable of acquiring.

From our own imperfect knowledge we must ascribe to him omniscience ; from our limited

power we must ascribe to him omnipotence; and, *a fortiori*, from our moral perceptions we must ascribe to him unerring moral rectitude, and goodness unbounded towards his whole creation.

In opposition to this mode of reasoning, skeptics have frequently urged the impropriety of forming a deity after our own image; and have represented the argument I stated for the moral attributes of God as arising from the same illusion of the imagination which leads the vulgar to ascribe to him the human form and organs of perception analogous to our own.

But the comparison is by no means just. There is obviously a wide distinction between the possession of a power and the being limited to the exercise of that power in a particular way. The former is always a perfection, the latter is a mark of an imperfect and dependent being. Thus the possession of knowledge is a perfection, and we may venture to ascribe it in an infinite degree to the Deity; but it would be rash in us, from what we experience in ourselves, to conclude that the Deity investigates truth by those slow processes of deduction which are suited to the weakness of the human faculties. In like manner, although it would be absurd to suppose that the Deity hears and sees

in a way analogous to what we experience in ourselves, we *may* without impiety conclude, *nay* we *must* from the fact believe, that he possesses in an infinite degree of perfection all our powers of perception, because it is from him that we have received them. “He that made the eye, shall he not see? He that made the ear, shall he not hear?” Not indeed by means of bodily organs similar to ours, but in some way far above the reach of our comprehension.

The argument which these considerations afford for the great and important truth I wish to establish at present, is irresistible. Moral excellence appears obviously to constitute the chief perfection of the human mind; and we cannot help considering the moral attributes of God as claiming, in a more especial manner, our love and adoration than either his wisdom or power.

With respect to that particular attribute of the Deity to which the following reasonings more immediately relate, the general argument applies with singular force. The peculiar sentiment of approbation with which we regard the virtue of beneficence in others, and the peculiar satisfaction with which we reflect on such of our actions as have contributed to the happiness of mankind — to which we may add

the exquisite pleasure accompanying the exercise of all the kind affections — naturally lead us to consider benevolence or goodness as the supreme attribute of God. It is difficult indeed to conceive what other motive could have induced a Being, completely and independently happy, to call his creatures into existence.

In this manner then, without going farther than our own moral perceptions, we have a strong argument for the moral attributes of God; and this argument will strike us with the greater force in proportion to the culture which our moral perceptions have received.

The same observation may be applied to the moral argument for a future state. The effect of both these arguments on the mind may be in a great measure destroyed by dissipation and profligacy; or — on the other hand — by a sedulous and reverential attention to the moral suggestions of our own breasts, it may be identified with all our habits of thought and of action. It is owing to this that, while the truths of natural religion are regarded by some as the dreams of a warm imagination, they command the assent of others with the evidence of intuitive certainty. “Be persuaded,” says Shaftesbury, “that wisdom is more from the heart than from the *head*. *Feel* goodness, and

you will see all things fair and good." "Dwell with honesty, and beauty, and order; study and love what is of this kind, and in time you will know and love the author."

Just and comfortable views of Providence, and of man's future destination, will lead to the true worship of the author of our being without supernatural aid.

Locke says we have a power of doing what we will. "If it be the occasion of disorder, it is the cause of order, of all the moral order that appears in the world. Had liberty been excluded, virtue had been excluded with it. And if this had been the case, the world could have had no charms, no beauties sufficient to recommend it to him who made it. In short, all other powers and perfections would have been very defective without this, which is truly the life and spirit of the whole creation."

Now, in so far as happiness and misery depend on ourselves, the question with respect to the permission of evil is reduced to this: Why was man made a free agent? Or, in other words, why does not the author of nature make his creatures happy without the instrumentality of their own actions, and put it out of their power to incur misery by vice and folly? A question to which — if it is not too presumptu-

ous to subject it to our discussion — the two following considerations seem to afford a sufficient answer.

In the first place, we may observe that perhaps the object of the Deity in the government of the world is not merely to communicate happiness, but to form His creatures to moral excellence; a purpose for the accomplishment of which it was absolutely necessary to bestow on them a freedom of choice between good and evil. This observation is hinted at by Butler in the following passage: "Perhaps the Divine goodness, with which, if I mistake not, we make very free in our speculations, may not be a bare single disposition to produce happiness, but a disposition to make the good, the faithful, the honest man happy. Perhaps an infinitely perfect mind may be pleased with seeing His creatures behave suitably to the nature which He has given them, to the relations in which He has placed them to each other, and to that which they stand in to Himself, which during their existence is even necessary, and which is the most important one of all. Perhaps, I say, an infinitely perfect mind may be pleased with the moral piety of moral agents in and for itself, as well as upon account of its being essentially conducive to the happiness of His creation."

A second supposition which may be suggested in answer to the foregoing question is, that perhaps the enjoyment of high degrees of happiness may necessarily require the previous acquisition of virtuous habits, in which case a greater sum of happiness is produced by the present order of things than could have been gained by any other. Nor is this merely a gratuitous supposition; for we know it from the fact that the highest enjoyments of which our nature is susceptible, arise from a conscientious discharge of our duty, and from the possession of those qualities which virtuous habits have a tendency to form or to inspire.

The sufferings produced by vice are on this supposition instances of the goodness of God, no less than the happiness resulting from virtue. The final cause of both is the same,—to promote the improvement of our nature; as it is from the same motive of love that an affectionate parent rewards the obedience and punishes the disobedience of his child.

I would add, however, as a necessary limitation of this remark, that it applies only to those slighter deviations from duty which may occasionally occur in the conduct of men habitually virtuous; for in the case of crimes of a deeper dye, and which unfit a man to continue any

longer a member of society, remorse produces the unmixed agonies of despair.

These observations justify Providence not only for the permission of moral evil, but for the permission of many things which are commonly complained of as physical evils. How great is the proportion of these which are the obvious consequences of our vices and prejudices, and which, so far from being a necessary part of the order of nature, seem intended, in the progress of human affairs, as a gradual remedy against the causes which produce them. Whatever evils are consequences of vice and prejudice are not a necessary part of the order of nature. On the contrary, they lead to a correction of the abuses from which they spring. They warn us that there is something amiss in our own conduct or in that of other men; and they stimulate our exertions in the search of a remedy, as those occasional pains to which the body is liable tend to the preservation of health and vigor, by the intimation they give of our internal disorders.

Some of our other complaints with respect to the lot of humanity will be found, on examination, to arise from partial views of the constitution of man, and from a want of attention to the circumstances which promote his improvement, or which constitute his happiness.

When we compare the condition of man at the moment of his first appearance on this scene with that of some other animals, he appears to be in many respects their inferior. His infancy is more helpless, and of much longer duration. Most animals are covered with furs, or with skins of a sufficient thickness to protect them from the inclemencies of the seasons; and all of them are directed by instinct in what manner they may choose or construct the most convenient habitation for securing themselves from danger and for raising their offspring. The human infant alone enters the world naked and exposed, without a covering to the fury of the elements, surrounded with dangers beyond his ability to cope with.

Notwithstanding, however, the unpromising aspect of his original condition, man has no just cause to complain of the bounty of nature; for it is in the apparent disadvantages of his condition, in the multiplicity of his wants, and in the urgency of his necessities, that the foundation is laid of that superiority which he is destined to acquire over all the other inhabitants of the globe.

The necessity of certain inconveniences in our external circumstances, to rouse the energies and to improve the capacities of the human

mind, is strongly illustrated by the comparatively low state of the intellectual powers in such tribes of our species as derive the necessities and accommodations of life from the immediate bounty of nature. No other explanation can, I think, be given of those peculiarities in the genius of some of the South Sea islanders.

“The natives of Otaheite, and the adjacent Society Isles, are generally of a lively brisk temper, great lovers of mirth and laughter, and of an open, easy, benevolent character. Their natural levity hinders them from paying a long attention to any one thing. You might as well undertake to fix mercury as to keep their mind steady on the same subject.”

Such, indeed, is the constitution of the human mind, that it may be safely affirmed that any individual might be fixed through life in a state of infantine imbecility, by withholding every stimulus to his active exertions, and by gratifying every want as fast as it arose.

Nor is the activity of life merely the school of wisdom and of virtue to man ; it is the great source of his present *enjoyment*.

“The happiness of man when most distinguished, is not proportioned to his external possessions, but to the exertion and application of his faculties. It is not proportioned to his ex-

emption from danger, but to the magnanimity, courage, and fortitude with which he acts. It is not proportioned to the benefits he receives, but to those he bestows ; or rather to the candor and benevolence with which, as a person obliging and obliged, he is ready to embrace his fellow-creatures, and to acknowledge or reward their merits.

“ The rich and the powerful, say the vulgar, are happy, for they are exempted from labor and care. Their pleasures come unsought for, and without any alloy of pain.”

What do the idle devise to fill up the blank of real affairs? Not a bed of repose, nor a succession of inert and slothful enjoyments ; they devise sports that engage them in labor, and toil not less severe than that of the indigent man who works for his bread ; and expose themselves to dangers not less real than those which occur in what are thought the most hazardous pursuits of human life.

For the subjects of those complaints which have been now under our consideration, a foundation is laid in the general laws of nature, and in the constitution of the human mind. The one is adapted to the other, as the fin of the fish is adapted to the water, or the wing of the bird to the air ; and if the order of things was

changed in conformity to our wishes, the world would be no longer a scene fitted for such beings as inhabit it at present. Our complaints are founded in our ignorant conceptions of our real good, which lead us to mistake what are in truth excellences and beauties in the scheme of Providence, for imperfections and deformities.

The circumstances on which these complaints are founded are in some degree common to the whole race; and wherever this is the case, I believe it will not be difficult to trace the beneficent purposes of Providence.

But what account shall we give of the evils produced by what are commonly called the *accidents* of life; accidents from which no state of society, how perfect soever, can possibly be exempted; and which, if they be subservient to any benevolent purposes, contribute to none within the sphere of our knowledge? What account shall we give of those cruel calamities which so often overwhelm individuals, and aggravate the miseries of their condition so far beyond the common lot of humanity? That troubles should occur in the life of man we can see obvious reasons; and in fact they do occur in a sufficient degree in the life of the most fortunate. But why those awful strokes that so often fall on men of inoffensive or virtuous

habits, and who do not seem to stand more in need of the school of adversity than many around them who enjoy in security all the goods of fortune?

On such occasions we must no doubt be frequently forced to acknowledge that the ways of Providence are unsearchable, and we must strive to fortify our minds by the pious hope that the sufferings we endure at present are subservient to some beneficial plan which we are unable to comprehend. In the meantime, it is of the utmost consequence for us always to recollect, that accidents of this sort are inseparable from a state of things where the inhabitants are free agents, and where the Deity governs by general laws.

They could not be prevented but by particular interpositions, or in other words, by suspending occasionally the general laws by which his administration is conducted. That the evils resulting from such suspensions would far outweigh the partial good to be gained from them, is obvious even to our limited faculties.

With respect to these *general laws*, their tendency will be found in every instance favorable to order and to happiness. This observation, I am persuaded, will appear, upon an accurate examination, to hold without any excep-

tion whatever; and it is one of the noblest employments of philosophy to verify and illustrate its universality, by investigating the beneficent purposes to which the laws of nature are subservient. Now it is evidently from these general laws alone that the ultimate ends of Providence can be judged of, and not from their accidental collisions with the partial interests of individuals; collisions too which so often arise from an abuse of their moral liberty. It is the great error of the vulgar—who are incapable of comprehensive views—to attempt to read the ways of Providence in particular events, and to judge favorably or unfavorably of the order of the universe from its accidental effects with respect to themselves or their friends. Perhaps, indeed, this disposition is inseparable in some degree from the weakness of humanity. But surely *it is* a weakness that we ought to strive to correct; and the more we *do* correct it, the more pleasing our conceptions of the universe become. Accidental inconveniences disappear when compared with the magnitude of the advantages which it is the object of the general laws to secure: “or,” as one author has expressed it, “scattered evils are lost in the blaze of superabundant goodness, as the spots on the disc of the sun are lost in the splendor of his rays.”

Many of our moral qualities, too, are the result of habits which imply the existence of physical evil. Patience, fortitude, humanity, all suppose a scene in which sufferings are to be endured in our own case, or relieved in the case of others.

The argument for the goodness of God which arises from the foregoing considerations, will be much strengthened if it shall appear farther that the sum of happiness in human life far exceeds the sum of misery.

It is of importance to remark how small is the number of individuals who draw the attention of the world by their crimes, when compared with the millions who pass their days in inoffensive obscurity.

We may add to this observation, that even in those unhappy periods which have furnished the most ample materials to the historian, the storm has spent its rage in general on a comparatively small number of men placed in the more conspicuous stations of society by their birth, by their talents, by their ambition, or by an heroic sense of duty, while the unobserved multitude saw it pass over their heads, or only heard its noise at a distance.

I have spoken of the multitudes who pass through life in obscurity, as if their characters

were merely inoffensive, and entitled them only to a negative praise, whereas it may be reasonably doubted if it is not among them that the highest attainments of humanity have been made. Much the larger portion of our species not destined to come forward on the great theatre of human affairs, how meretorious in most instances, how exalted in many instances, is the general tenor of their conduct! And when unusual combinations of circumstances have forced even those denominated the weaker sex into situations of difficulty and danger, what splendid examples of constancy and magnanimity have they left behind them! Every person, too, who has turned his attention at all to the manners of the middle and humble classes, and who has studied them with candor, must have met, among the many faults that may be fairly charged on their education and their circumstances, with numberless instances of integrity and of humanity which would have added lustre to the highest stations. There is not a more interesting circumstance mentioned in any biographical detail than the emotion which Moliere is said to have discovered when a common beggar, to whom he had hastily given a piece of gold instead of a small copper coin, returned and informed him of his mistake.

These imperfect hints, if they are allowed to be well-founded, go far to justify a very pleasing idea of Mr. Addison's, that "there are probably greater men who lie concealed among the species, than those who come out and draw on themselves the eyes and admiration of mankind." We are dazzled with the splendor of titles, the ostentation of learning, the noise of victories, while God sees the truly great and good man, the philosopher in the cottage, who possesses his great soul in patience and thankfulness, under the pressure of what little souls call poverty and distress.

The evening walk of a wise man is more illustrious in the sight of God than the march of a general at the head of a victorious army. A contemplation of God's works, a voluntary act of justice to our own detriment, tears that are shed in silence for the miseries of others, a private desire or resentment broken or subdued ; in short, an unfeigned exercise of humility, or any other virtue, are such actions as are glorious in the sight of the great searcher of hearts.

Having dwelt so long on the beneficent tendency of those laws which regulate the more essential interests of mankind, I must content myself with barely mentioning, before leaving this subject, the rich provision made for our en-

joyment in the pleasures of the understanding, of the imagination, and of the heart. How delightful are the pursuits of science, how various, how inexhaustible! How pure, how tranquil are the pleasures afforded by the fine arts! How enlivening the charms of social intercourse! How exquisite the endearments of affection! How sublime the raptures of devotion! The accommodation of our *sensitive* powers to the scene we occupy is still more wonderful, inasmuch as over and above the care which is taken for the preservation of our animal being, and the means provided for our intellectual and moral improvement, there appears to be a positive adaptation of our frame to the earth we inhabit; an adaptation our Maker could destine for no other end but to multiply the sources of our enjoyment. Surely he might have contrived to enlighten the earth without displaying to our view the glories of the firmament. The day and the night might have regularly succeeded each other without our once having beheld the splendor of a morning sun, or the glow of an evening sky. The spring might have ministered to the fertility of summer and of autumn without scattering over the earth a profusion of flowers and blossoms, without refreshing the eye with the soft verdure

of the fields, or filling the woods with joy and melody.

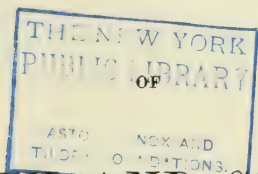
“Nor content
With every food of life to nourish man,
Thou mad'st all nature beauty to his eye
And music to his ear.”

“The whole frame of the universe,” says Epictetus, “is full of the goodness of God; and to be convinced of this important truth, nothing more is necessary than an attentive mind and a grateful heart.”

PRECAUTIONS AND SUGGESTIONS

PERTAINING TO THE

ENJOYMENT



HEALTH AND COMFORT

SELECTED FROM VARIOUS AUTHORS.

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PRECAUTIONS AND SUGGESTIONS

PERTAINING TO THE

Enjoyment of Health and Comfort.

FOR the illustration of the subject of ventilation, bathing, &c., I make the following extracts from Chambers' Miscellany and other Works.

“ With respect to the ventilation of private houses, we offer the following admonitory hints :

Let each bed be as open and airy as possible, that is, have plenty of room for the air to play over and about it.

The bed should be as open and airy during the day as the night, for during the night it absorbs impurities which should have liberty to escape after the persons rise from it.

On rising in the morning, open wide the curtains or doors, throw down the bed clothes,

or, what is better, hang them on screens during the day, and open the window and door, so that the air may blow freely through the house, and carry off all impurities in the atmosphere. Such precautions are especially necessary in the case of newly built houses, where moisture and other injurious exhalations are apt to arise from the walls, the painting and wood work.

A good house-wife will take care to allow nothing to remain within doors, which may cause a bad smell. All by-corners and closets, should be regularly swept out, washed, and ventilated.

It may be asked, how is it to be known when a house is ill-ventilated. If, on coming from the open air, you are sensible of a stifling musty odor in any apartment, at once throw open the door or windows, and see for the future that a continual current be admitted, to prevent such a want of ventilation.

By attention to these simple, but necessarily brief directions, as regards cleanliness and ventilation, much disease and suffering, loss of

time through ill-health, moral deterioration, and other obvious evils might be avoided, and a vast amount of comfort and enjoyment secured.

As Nature does nothing in vain, we may ask what has been her design in causing such an exhalation of vapor and liquid from the body? The design has been the purifying of the system.

A pure and bracing atmosphere, is well known to be more conducive to health, than one which is heavy and relaxing.

When the skin is in a proper condition, and the atmosphere pure, the vital functions, suffering no impediment from external circumstances, proceed with the requisite energy, and the feelings enjoy that degree of buoyancy, which is the best criterion of a good state of health.

When in a perfectly healthy condition, the skin is soft, warm, and covered with a gentle moisture; the circulation of the blood is also in a state of due activity, giving it a fresh and

ruddy color. The degree of redness, as for instance, in the cheeks, is usually in proportion to the exposure to the outer atmosphere; such exposure, when not too severe, causing active circulation of the blood not only throughout the body, but to the most minute vessels on the surface.

It must be obvious, from what has been said, that cleanliness is indispensable in securing not only a healthy condition, but also much comfort both of body and mind. Cleanliness is attained by attention to various circumstances and practices; for the most part people are clean only by halves. Dress, washing, bathing, household arrangements, all require consideration.

Dress.—Purification of the skin may be greatly promoted by the wearing of clean garments. That garment which is placed next the skin, the shirt, be it of linen, cotton, or woolen, ought to be changed less or more frequently, according to circumstances — such as the degree of labor, the nature of the employment,

the warmth of the climate, and so on. The reason for the change is evident. The shirt is the immediate receiver of a large proportion of the matter thrown out by the pores, and much of what it receives it retains. Besides, therefore, becoming unseemly from its appearance, it becomes foul, and the foulness reacting on the skin, irritates and clogs it. Custom is the great regulator in affairs of this kind ; but is not always correct. Some change their linen daily, others every two or three days, the great number weekly. What is very inconsistent, those who change their garments the least frequently, are the manual laboring classes, who should change them more frequently than any one else. As it is principally for the benefit of this numerous body that we pen these pages, we must speak as explicitly as possible.

Addressing men (and women too) who labor daily at a mechanical employment, we would offer the following advices :

Do not sleep in the shirt which you wear during the day. Have a night shirt and a day

one. Cotton makes the best, as it is certainly the cheapest, night shirt. A clean day shirt should, if possible, be put on twice a week, and a clean night shirt once a week. Do not be contented with the old fashioned practice of putting on a clean shirt only on Sundays. The washing of a shirt is a very small matter; and it must be a wretchedly paid employment that cannot afford a trifle for this useful and agreeable purpose.

If you labor at an employment in which fumes and exhalations of a deleterious kind are apt to be absorbed by the clothes you wear, make a rule of changing your whole garments every evening when done with work; and let your work-clothes be washed pretty frequently, and well exposed to sun and air. This advice is particularly offered to house-painters, plumbers, and all who work in oils, pigments and metals. By inattention to this practice, the health of house-painters is extremely liable to injury. They may be said so to be gradually killed by the absorption of poison through the

skin, as well as by the lungs. One ordinary symptom of the disease which they contract is known by the name of painters' colic. Indeed, every individual employed at chemical-works, dye-works, gas-works, and the like, should be extremely attentive to the cleanliness of their clothes and persons. After ten hours' exposure in such places, both the skin and garments are to a certain extent saturated with noxious fumes, and though for several years these may produce no other sensible effect than the inconvenience of an offensive odor, yet they are most assuredly undermining the health of the parties exposed. Washing the body thoroughly after the hours of labor, will enable the skin to throw off the greater part of the effluvia it may have absorbed; and shaking and exposing the garments to the air will materially assist in dispelling the offensive odors.

It should be known, too, that dark colored cloth imbibes effluvia much more readily and retains it longer than cloth of a light or white hue.

The best kind of outer garments for workmen of any class are such as will easily wash ; indeed all their daily work-clothes should be of materials that can be readily washed and dried.

The neatest and most economical kind of cloth for jackets and trowsers is strong white fustian. A tidy workman, desirous of feeling comfortable and of looking respectable, may very easily have two suits, one to use while another is being washed and dried. How much a good wife may do to insure this health-giving cleanliness, need not be insisted on.

Washing.—The hands, face, neck, and arms should be washed at *least* twice daily, so as to remove every vestige of impurity from the skin. These ablutions should be in the morning on rising and in the evening after labor. If the labor be of a dirty kind, as, for instance, that of painters, plumbers, black-smiths, engineers, &c., the washing should be not only morning and evening, but breakfast and dinner — before, not after — these meals.

At the same time, the hair should be brushed, which by the way, ought to be protected in all dusty employments, by a light linen or paper cap. There cannot be the least doubt, that, by such ablutions alone — nothing else being used than soap and water — the health of workmen would be very essentially promoted.

Sponging.—This is the next step towards personal cleanliness. In cases where bathing by entire immersion of the body cannot be conveniently obtained, it may answer every desirable end to sponge the body all over with water every morning on getting out of bed. In doing so, begin by wetting the head and shoulders, and then proceed to the rest of the body. To save a slop on the floor, the person may stand in a broad shallow tub or pan, or even on a square of oil cloth, which is cheap and can be easily removed. After sponging, rub and dry the body with a rough towel and then immediately dress.

This process is so simple, so inexpensive, and will occupy so little time, that no one need

neglect it on any common pretence. When a sponge cannot be conveniently obtained a wet towel will answer the purpose. The small amount of trouble incurred by this kind of ablution will in general be amply repaid by an increase of health and comfort.

Bathing.—Here we arrive at the great and almost universally recognized engine of personal purification.

According to the Jewish dispensation, certain observances to insure personal cleanliness were the subject of religious injunction; and for a similar reason Mahommedans in eastern countries have been enjoined to perform ablutions at stated times and seasons. In these Oriental countries, and also in Russia, the use of the warm bath is universal among the richer classes, and the public establishments for bathing are in some places on a scale of great splendor. Inattention to cleanliness of apparel seem to render these ablutions indispensable for personal comfort.

The mass of the people having neither the

means to purchase nor the convenience for using private baths, must of course resort to public ones ; and for their accommodation, therefore, every town ought to possess one or more establishments fitted up with all proper conveniences for bathing. In this respect, notwithstanding our wealth, our boasted civilization and mechanical skill, we fall infinitely short of the Greeks and Romans, who had not only their domestic, but their public baths, in which the poorest citizen might lave.

While we wonder at their prevalence among all the eastern and northern nations, may we not lament that they are so little used in our own country ? We might, perhaps, find reason to allow that erysipelas, surfeit, rheumatism, colds, and a hundred other evils, particularly all sorts of cutaneous and nervous disorders, might be alleviated, if not prevented, by a proper attention to bathing. I hardly know any act of benevolence more essential to the comfort of the community, than that of establishing by public benefaction, the use of baths

for all classes in each of our cities and manufacturing towns. The lives of many might be saved by them. Throughout the vast empire of Russia, through all Finland, Lapland, Sweden, and Norway, there is no cottage so poor, no hut so destitute, but it possesses its vapor bath, in which all its inhabitants, every Saturday at least, and every day in cases of sickness, experience comfort and salubrity.

Among the ancients, baths were public edifices under the immediate inspection of the government. They were considered as institutions which owed their origin to absolute necessity, as well as to decency and cleanliness.

Ventilation.—The lungs inhale and use up pure air, and expel only that which is vitiated. It is calculated that every human being consumes on an average two and a half hogsheads of pure air per hour. That may be called the allowance required by nature for the due action of the lungs, the purification of the blood, and the preservation of health. Dwellings, work-rooms, and other enclosed places, would require

to afford that quantity of fresh air for each inmate ; and not only so, but something more to supply the consumption of air by fires and artificial lights. In a room having a number of lights, at least as much as four hogsheads per hour for each individual should be admitted.

By neglecting to afford such supplies by means of channels for ventilating, almost every dwelling house, work-room, school, church, theatre, &c., becomes filled with an impure air, to breathe which is most injurious to health.

This subject for a number of years engaged the consideration of men of science, and numerous reports have been published, showing, by the most conclusive evidence, that the want of ventilation is daily producing diseases most fatal to the general population ; the loss of daily power — that is, the loss of at least one-third the industrial capabilities enjoyed by men working under advantageous circumstances : the nervous exhaustion attendant on work in crowds, and the consequent temptation

to resort continually to stimulants, which in their turn increase the exhaustion, are fully proved, and indeed generally admitted.

Accordingly, since the attention of medical men has been sufficiently directed to the subject, the explanation has become complete of many deplorable cases of general ill health and mortality in such places, attributed at first to deficiency or bad quality of food, or to any cause but the true one — want of ventilation. The defective state of information on the subject of ventilation is frequently shown in reports, which assume that apartments containing given cubic feet of space are all that is requisite for life and health, whereas if a spacious drawing room be completely closed against the admission of air, an inhabitant confined to it would be stifled, whilst by active ventilation or change of air, men working in connection with diving machines live in the space of a helmet, which merely confines the head.

In the majority of instances of the defective

ventilation of schools, the pallid countenance and delicate health of the school-boy, commonly laid to the account of over-application to his book, are due simply to the defective construction of the school-room. In the dame schools, and the schools for the laboring classes, the defective ventilation is the most frequent and mischievous.

From this, as well as all other testimony on this subject, it is clear that society is daily suffering to an indescribable extent by *atmospheric impurity*. Great loss of life, occasional or lingering bad health, poverty from inability to labour, mental depression, crime and intemperance, are the well-observed results of this discreditable state of things.

To assuage as far as possible this enormous evil, very extensive improvements would be required in the construction of towns and dwellings generally, and perhaps these may in time be effected, including more plentiful supplies of water.

VENTILATION BY E. E. PERKINS.

“ Having endeavored to be explicit on the ‘ *Advantages of Gas in Private Houses,*’ we will in this division submit our views on ventilation, holding it, as we do, of *vital importance*.

The object of a good system of ventilation is to quickly remove such air from any room, building, or locality, which militates against health or life; and to keep up a continual volume of pure cool air therein and thereat.

I say, will not you urge the necessity of inhaling pure air in your homes, so that the future man may in his earliest childhood lay the foundation of a robust constitution? for listen to what medical and other qualified men have said on the effects of vitiated atmosphere on children, normally and by descent.

Mr. Carmichael, in his Essay on the nature of Scrofula, charges vitiated domestic air, particularly in sleeping rooms, with being the primary cause.

Dr. Arnott states that an individual, the

offspring of persons successively living in bad air, will have a constitution decidedly inferior to one born of a race living in the pure air, and that the mischief does not end here ; but from that first injury, the further descendants further degenerate ; that defective ventilation deadens both the mental and bodily energies, leaving its corrupting influence upon the person.

The water given off by perspiration is not pure water, not such as is liberated in the process of distillation or evaporation, but is contaminated with the most offensive animal effluvia. M. Leblanc states that the odor of the air at the top of the ventilator of a crowded theatre or room is of so noxious a character, that it is dangerous to be exposed to it even for a short time. If this air be passed through pure water, the water soon exhibits all the phenomena of putrefactive fermentation.

Every one who has knowledge or wealth at his disposal, is bound to exert some portion of them as much for the benefit of his less fortunate fellow-being as for his own pleasure

or profit; for it is to his own daily safety. Besides which, is there not a *moral law* requiring us to do so? Is there not also a natural law? There are both these laws, and they have this distinguishing proof of their divine origin, they are self-acting; they confer the reward of obedience, and they inflict the penalty of transgression, with a precision and certainty which find no parallel in mere human laws and institutions.

Regarded in its general aspect as a source of life and health, an ample supply of pure air, in conjunction with the immediate removal of secreted and exhaled impurities beyond the possibility of re-inhalation, is a subject of profound interest to all humanity.

If we can believe and understand that, by the influence of the rays of the sun upon its different aspects, the towering pile of granite on Bunker Hill is caused continually to sway to and fro upon its base, with equal readiness may we comprehend that the refined and delicate living animal organism will vary in its

phases of health, with the varying quality of the air upon which it depends for its actual existence.

It was about the middle of the Seventeenth Century that Thomas Sydenham burst the trammels of prejudice in which both the medical and the popular mind of his country and the world had long been bound, in reference to the innocuousness and availability of the operations of nature, and demonstrated the value, in the management of diseases, of the great medicaments which she had furnished from the beginning of creation. When he tore away the bed-curtains, drove his patients from their sweltering beds, threw up their windows, or ordered them on horseback, the community thought him crazy; such kind of treatment was opposed to all their experience, and he had no authority for it from books.

But, holding them in light estimation when they contravened the obvious dictates of reason and nature, he consulted only the latter, and saved many from loathsome death by small-

pox, and from premature graves by consumption.

One century later, the world was shocked by receiving from Calcutta a horrible lesson of the consequences of confining human beings in a close and unventilated atmosphere. Ten hours sufficed to produce intolerable thirst, intense fever, delirium, and death in one hundred and twenty-three, out of one hundred and forty-six persons, and a high putrid fever in those found alive at the end of that time. That 'black hole' has ever since been a by-word and a reproach to humanity, while its lesson has been too little heeded.

Let it never be forgotten for a moment that this agent, to procure which we have neither to dig into the earth, nor transport from foreign climes, nor distill from the alembic, nor refine in the crucible, but which is pressed upon us with a force and in a measure equalled only by the Supreme Benevolence which furnishes and unceasingly renews it — this agent, when left free to act its part, removes the effete poison

from the blood, and imbues it with continual health and freshness ; but when stifled and confined, whether intentionally or by accident, turns, like a viper, upon the arm that nourished it, and plants a deadly venom in its veins.”

WHAT DR. ARNOTT DID AND SUGGESTED.

In the autumn of 1849, when the cholera was raging in England, the Board of Health recommended, in one of their notifications published in the London Gazette, that in every badly-ventilated dwelling “considerable and *immediate* relief may be given by a plan suggested by *Dr. Arnott* — of taking a brick out of the wall near the ceiling of the room, so as to open a direct communication between the room and the chimney.

I assume,” says the Doctor, “that most of your readers understand that the air which we breathe consists of material elements, as much as the water which we drink or the food which we eat.

I assume further, that your readers know

that fresh air for breathing is the MOST IMMEDIATELY URGENT OF ALL THE ESSENTIALS TO LIFE, as proved by the instant death of any one totally deprived of it through drowning or strangulation, and by the slower death of men compelled to breathe over again the same small quantity of air.

Assuming that these points are tolerably understood, I have to show that the spread of *cholera in this country, has been much influenced by the gross oversights referred to.*

ALL *from want of fresh air, and consequently from breathing that which is foul, which can be so readily overcome.* It would seem as if the peculiar morbid agent could as little, by itself, produce the fatal disease, as one of the two elements concerned in a common gas explosion — namely, the coal gas, and the atmospheric air — can alone produce the explosion. The great unanimity among writers and speakers on the subject, in regarding foul atmosphere as the chief vehicle or favorer, if not a chief efficient cause of the pestilence, is

seen in the fact of how familiar to the common ear, have lately become the words and phrases, malaria, filth, crowded dwellings, crowded neighborhoods, close rooms, faulty sewers, drains, and cess-pools, all of which are merely so many names for foul air, and for sources from which it may arise. Singularly, however, little attention has yet been given from authority to the chief source of poisonous air, and to MEANS OF VENTILATION, *by which all kinds of foul air may with certainty be removed.*

A system of draining and cleansing, water supply and flushing, for instance,—to the obtainment of which, chiefly, the Board of Health has hitherto confined its attention, can, however good, influence only that quantity and kind of ærial impurity which arises from retained solid or liquid filth, within or about a house; but, it leaves absolutely untouched the other, and really more important kind, which in *known quantities*, is never absent where men are breathing—namely, the

filth and poison of the human breath. This latter kind evidently plays the most important part."

I extract the following from Tyndall's concluding address to the Students of University College, London.

"Let me utter one practical word in conclusion — take care of your health. There have been men who, by wise attention to this point, might have risen to any eminence — might have made great discoveries, written great poems, commanded armies, or ruled States, but who, by unwise neglect of this point, have come to nothing. Imagine Hercules as oarsman in a rotten boat; what can he do there, but by the very force of his stroke, expedite the ruin of his craft. Take care then of the timbers of your boat, and avoid all practices likely to introduce either wet or dry rot among them. And, this is not to be accomplished by desultory or intermittent efforts of the will, but by the formation of *habits*. The will, no

doubt, has sometimes to put forth its strength, in order to strangle or crush the special temptation. But the formation of right habits is essential to your permanent security. They diminish your chance of falling when assailed, and they augment your chance of recovery when overthrown."

GLEANNINGS

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GLEANINGS.

FROM A SERMON BY FROTHINGHAM.

THERE is a feeling, there always has been a feeling since the creation of Man, that the Infinite had its place in the soul; that God, however much he may have been elsewhere, was most truly in the breast of his child; that however magnificent his temples of stone and gold might be, the temple he loved best to be worshipped in was the heart. There was and is a vague, dim belief that the human somewhere melted into the Divine, and that the Divine somewhere melted into the human. The inward being of man was always reaching out after God, and always returned from its reaching to find out that no reaching out was necessary, that God was nestling close to the heart. In all times, under all skies, men have had intimations of the presence of Deity in their souls. One side of their being touched the infinite—*was* the infinite. *Conscience* was the eye, the voice of God.

A certain illuminated, inspired character associates itself with the working of the moral and religious nature. Pure desires, earnest purposes, noble resolves, high aspirations, thoughts of heroism, patience, duty, sacrifice, feelings of gratitude, praise, joy, peace, were like celestial visits to the mind—were like seeds of immortality sown by the immortal hand in the heart. The soul itself seems sometimes like an effluence from the Infinite soul. These impressions, feelings, experiences were and are universal.

This idea of the Divine in the human stands vitally associated with other ideas. It means the communion of man with God; it means of course, then, the communion of man with man; it means the sense of human kindness; it means brotherhood, sympathy of nature, fellowship in origin, experience, destiny; it hints at new social relations, new duties of justice, mercy, compassion; it puts forth a commandment, that men shall love one another; it institutes a law, by which mankind shall bear each other's burdens, by which the strong shall help the weak, the wise shall teach the simple, the rich shall bless the poor, the great shall lift up the little, and the good shall save the bad.

This law has ever been operative in the government of man.

Out of the Divine in man comes the personal sacredness of the individual soul, the hopes, the duties, the capacities, the destinies of it, the immortality of its affections, the illimitable field of its expansion, the holiness of its mission and work.

All this is directly at variance with the dogma of the church. The spread of knowledge, the growing independence of human thought, the increasing self-assertion of the time, the stubborn individuality which is characteristic of our generation, and must be even more characteristic of coming generations, the disrelish of mystery, the distrust of ecclesiastical power, the doctrines of soul freedom that prevail, have already shattered fearfully the unity of the visible Church, and are beginning to regard its assumptions of authority as fit only for a less enlightened age.

The original creeds have been torn in a thousand pieces, and hopeless is the attempt to reconstruct them.

The spirit of the Divine in the human—that Holy Spirit in humanity brings with it such overwhelming proof of its truth, its nobleness, its

power—it meets us so cordially, it dwells in us so peacefully, it commends itself to us so lovingly, that it seems no better than an impertinence to offer as proofs of its reality the affidavits, by no means unchallenged, of Matthew and Luke. We do not go to the Bible to learn that we have souls. In immediate affinity with God this is proved by our innate perceptions; by the vital connection of man with the Eternal through the affections of his heart and the laws of his conscience—the vital connection of man with man by force of a common origin, a common nature, a common discipline, and a common destiny—the vital connection of man with himself by virtue of that sacred individuality which invests his personal character with supreme and inviolable worth.

This view of man's relation to his Maker is denounced by the Christian clergy as fatal to happiness here and hereafter; the belief in the soul's natural sonship has been pronounced impious; the belief in the organic brotherhood of the race a dream of French infidelity; the belief in the sanctity of the individual nature a snare.

The Church is not the only institution where God may be served; he is in temples of justice,

halls of legislation, yea, even in chambers of commerce. The church creeds do not monopolize his spirit; we find nobler expression of it in broad humanity, which asserts with wonderful unanimity the oneness of the Divine and the Human—the oneness of the human with itself.

The worship in spirit and in truth which Jesus urged and exemplified is rendered by thousands and hundreds of thousands whose prayer is action, whose religion is a life.

This spirit, so far from being evanescent, is the most real thing there is; like the light without which all things instantly would blacken and die.

Such is the spirit, which is celebrated in the gladdest season of the year; celebrated ignorantly, blindly, half consciously, in grotesque symbol and legend, by the many—celebrated intelligently, largely, hopefully, by those who have repudiated church dogma. Welcome it, ye wretched drudges in the field; it brings good tidings of great joy to you, for it tells you that you also are sons of God. Welcome this gift of God to all, ye simple ones, for it makes you fellows with the wise. Welcome it, ye weary and heavy-laden, ye lowly weepers, ye

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bereft fathers and mothers, ye childless sires, ye watchers by graves, for it is your earnest of immortality—it is for you and yours a power of endless life. Welcome it, ye toilers for humanity, for it is the Spirit that makes toil a delight. Welcome it, ye wise men, who have been long waiting for the mist of superstition to pass away.

FROM A SERMON BY LONGFELLOW.

We have found in ourselves a spiritual nature, that in the thought of God and its kindred thoughts finds its life, and power, and joy. We have found in religious meditation and instruction real and mighty sources of peace and fidelity, and moral enlargement, and power to withstand and conquer. Because, in short, there is a whole world other than the outward and visible world, and superior to that, and we want to know more and ever more of this inner world, its hopes, and sustainments, and satisfactions; and we want our friends and our children, and many, many, in coming years, whom now we know not nor have seen, to have an opportunity of doing the same.

Religion is man's consciousness of God. Theology is man's theory of God. What men have felt in their deepest moments of exaltation, what they have seen in their highest upliftings and clearest openings of thought, what they have learned in their most faithful doing of righteousness, is their religion. Most churches are founded on some system of The-

ology. The difficulty is, that these systems are not drawn out of the highest thought, the profoundest feeling, the most earnest experience of those who promulgate them ; but are traditions, utterances of a past age, consolidated into creeds and made obligatory. Those to whom they are taught are not permitted to test them by their correspondence to their highest reason, conscience, and spiritual nature, but are bidden to receive them on bare authority of some ancient Church, Council, Assembly, or Book.

And this is just as true of the Protestant Churches as of the Roman Catholic. The only difference is, that while the Protestant Churches *proclaim* the liberty of private judgment they do not *grant* it, except under penalties that amount to prohibition ; while the Roman Catholic Church has at least the merit of consistency. Believing that free, individual inquiry may be fatally dangerous, she refuses it to her children. Doubtless, in both cases, many take what is not granted.

We do not believe that free inquiry is dangerous. We believe it to be the right, and the privilege, and the duty of every man. Believing this, we put no limitation to it. We urge it ; we have confidence in its safety ; we are

not afraid of its consequences. We nowhere draw the boundary line. We ask only that the spirit be sincere, and desire that it be reverent, and not scoffing.

There is no consistent half-way position, it seems to us, between the Roman Catholic doctrine of the absolute authority of the Church over the individual soul and the transcendental doctrine of the absolute authority of the individual soul to itself. For ourselves we do not for a moment hesitate which position to take. "Better an outlaw than not free;" for only through freedom can the truth be reached. And truth is seen by any man only through his own convictions.

What is in *these* is truth; what is in his memory is tradition. No error is fatal. The seeking soul never wanders hopelessly, never wanders alone. Made for truth, if it obeys its own law in freedom, it gravitates certainly toward the truth, even if slowly. And let us remember that the truth is always seeking us, as we seek the truth. Then down with the bars and the walls! Off with the chains! Proclaim liberty to all to think and to inquire. Esteem nothing so sacred, but this right is as sacred. Accept all the perils and pains of

freedom in view of its overwhelming advantages and privileges. Bear gladly its cross and its reproach ; nor fear the company into which it brings you, though they be very publicans and sinners in the eyes of all the Pharisaism of the land.

When Protestantism unmoored from the Established Church, it set itself upon a longer voyage than it dreamed. That voyage is not yet ended ; nor will it be while the world lasts. Lovest thou not the rocking and darting of the ship, the keen freshness of the air, the roll of the water, the whirr of the gale ? Go back then to thy cloister, and fall asleep under the shadow of great names ! but leave to us the glad delight of ever fresh discovery, ever new exploration. Our home is on the deep, yea, the deep of God ! Bends not the sky above us with its stars ? Can we outsail them ? Guides us not the ever true, if trembling, needle within ? Can we ever go where it will quite lose its polarity ? Nowhere in God's universe.

It is related that when the sailors who went with Columbus on his first voyage, for the first time perceived the variation of the needle, and that it no longer pointed to the north star, they were struck with panic and dismay, and sup-

posed that this their only guide had lost its power to lead them. But it had not. And we—do we side with Columbus or with the timid sailors? You will not leave your island, which you have wandered round and round, have meted all its landmarks, and know every hill and tree and rock. You will not leave your solid ground of things established, for that cloud on the horizon. We go, and find the cloud a mighty continent.

Under the guidance of this freedom we seek an expression of the thought of God and his relations to man.

“One God and Father of all, who is above all, and through all, and in you all.”

We must hold God to be One. Whether from the consciousness, amid all distractions, of his own essential unity, or from some other cause, man can rest only in the idea of one God. Philosophers declare this idea to have always existed vaguely behind every form of polytheism, and show that the race in its religious thought has, from the first, been tending towards monotheism. Nothing short of the most entire and absolute unity in our idea of God can solve, it seems to us, the problem of the world. It is not a question of more or

fewer. It is not enough to give up the twelve Gods of Pagan Rome, and keep the three of Christendom, whom it calls One, but by no effort of the mind can conceive as of one. It is not enough if we cannot better solve the problem of evil than after the old Persian fashion, but must continue to divide the sovereignty of the universe between two Gods—a good God and an evil God; and make the evil God so nearly almighty that he continually thwarts and defeats the will of the good God, and ends by carrying off into the tortures of perpetual slavery more than one half of his children. Against every form of Polytheism, Tritheism, and Bitheism, regarding them all as crude and altogether inadequate attempts to state the problem of God, we must continue to assert his simple absolute Unity and hold fast to that. That alone can reconcile all things. That alone can give us repose. Such a God alone can we obey with unfaltering assurance, amidst all the distractions of our existence. One Power, one Truth, one Right, one Love, one God and Father of all! Of manifestation, not two or three, but innumerable modes; of being—one, absolutely one.

A God who is One because He so fills all

that there is no room for any other. Such a Unity can exist only in pure Spirit. Our spirits teach us of spirit ; and our spirits, if we trust them, will, out of their very limitations, rise to the idea of an Unlimited and Infinite. Let us in the highest action and experience of our souls seek to know, as there only we can begin to know, how and what God is ; or best of all, perhaps content ourselves with saying in a word, God is, and in that *Infinite Presence* merge all specialities.

“One God”—thus One—and yet “FATHER of all.” Father, because He is Thought and Love and Will, akin to our souls by a paternity which we know, because we are thought and love and will. Made in His image, our reaching affection feels His ; yet feels it not as something limited, peculiarly directed upon us, but as something infinite, in whose warm atmosphere we with all are embosomed. Yes, Father of all ; of the good and of the wicked, of the just and of the unjust ; who asks obedience only for His children’s good ; whose redeeming love their wanderings can never exhaust or alienate ; who wills not that one of His little ones should perish, but to all eternity seeks and saves the last. Yes, Father of all ; not Jews alone, His

children and chosen people—nor yet Christians alone; but all races and nations of mankind; of every name; under every sky; in every age. All, as they looked upward from the seen to the unseen, groping with more or less clearness of intelligence after a higher than themselves, have worshipped, under many names, the One and same, because the only, God.

We do not honor and strengthen religion when we claim it as a speciality; we more honor and strengthen it when we show its universality and correspondence with the general yearnings of the thought of the race. What is special in a religion is most likely to be what is formal and transitory. What is universal is eternal. We shall best interpret religion if we regard it as a mighty and pure flood of the streams which have been from the beginning, are now, and ever shall be.

Even the speculative atheist, who chooses to call himself atheist because he cannot prove a God by his senses or understanding alone, or because he cannot accept the prevailing notion about a separate and individual being called a God, still may believe in a moral law which is obligatory upon him and upon all men, yet which he did not make nor any man make;

and in believing this he believes in God, though he may not choose to use that name, for he believes in a spiritual power that is above all.

Noble is the freedom which refuses submission to every arbitrary authority ; but nobler is the obedience which voluntarily offers itself to a law which it freely feels to be Divine. This law is never stayed.

God is never thwarted—no not for a moment. His purpose is accomplished to the most minute particular.

In the infancy of the race, the minds of men unaccustomed to complicated chains of cause and effect, refer every unusual or startling phenomenon directly to the agency of Deity or spirits. But as intellectual culture advances, nature is explored, her secrets extorted, her effects arranged and made familiar ; mysteries disappear.

There is another philosophy founded on the spiritual intuitions of man. The laws of nature, it declares, are but the uniform methods through which the forces of nature act ; the forces of nature are but one Force, one Power—the Almighty God himself.

The landscape we look out upon is not a painted surface, but an outgrowth from the

Spirit—from that God “who out of His own beauty maketh all things fair.”

With what sacredness does this thought of “God through all,” invest the world!

And this thought shows us, also, that this is not a cursed and fallen world. What seem its desolation and its ruins is but the ladder which is ever leading man to a clearer view.

But are we to accept this more spiritual philosophy in regard to outward nature, and go no further? Can we possibly stop here? Shall these mute, impercipient material forms, subject to continual change and decay, shall this be informed by the Spirit—and shall we for a moment hesitate to believe and declare that God must much more dwell in His loftier work, His nobler manifestation—the human soul? No; but with reverent joy we utter Paul’s concluding words, “AND IN YOU ALL.” Yes, in us; O friends! poor, and weak, and unworthy as we are, yet in us, in these spiritual natures of ours, God can and will, and does enter and dwell. Made in His image, to the world of spirits like ours it is given to be a more perfect manifestation and revelation of God than all the multitudinous forms of the lower universe can be.

The truth which flashes on our reason, the justice which kindles in our conscience, the love which glows in our hearts, the energy which animates our wills—these are the influxes of God into them.

Truth, Justice, Love, Spiritual Beauty—these are, in their essence, God himself. And by so much as we have of essential Truth, Justice, Love, Spiritual Beauty in our souls, so much we have of God.

As the light perpetually presses upon all objects, and seeks entrance everywhere, and will come in at whatever window is open; nay, if but a cranny or pin-hole be there, will come in as much as they will suffer—so God's Beauty, Truth, Right, Power are continually pressing for entrance into all souls in the universe. But more than that; whenever we put forth the *energy* of reason, heart, and conscience, in the direction of God's purposes, seeking to do His will, then His will, His energy, His purpose flow into, and act through us.

This is thoroughly the doctrine of Jesus. He declared that it was the Father dwelling in him that did his works.

His inspiration was not peculiar in its nature; was unusual only in its degree. It was not

arbitrary, but came from obedience to conditions. "The Father hath not left me alone," he said, "because I always do the things that please Him." But he refused to be worshipped, declaring that "there is none good but One, that is God." And he told his disciples that his Father was their Father—his God their God, who was ready to come and abide in them, if they loved and obeyed. He never claimed any nature other than theirs—other than ours—any help to which they and we have not access. Christianity, if it means anything, means this: A vital intimate union of God with the human soul. "The kingdom of God is *at hand*—not in the past, not in the future. God is *here*, is now working; work for Him, work with Him!"

It is true of the moral world, as of the outward world; the race is not fallen, but undeveloped. It is not in ruin, but in building.

Every great movement of moral Reform begins with the proclamation of God's law written in the conscience and of a present judgment; a God whom we must not attempt to leave out of anything that we do; who is infinitely near to inspire, to redeem and judge us now; from whose presence we cannot go, for that presence is in us and in all; the central, pervading, and

encompassing Force—yes, and the embosoming Love, the in-working Justice—condemning and bringing to naught all that is not of His Spirit and after His law ; saving, establishing, giving victory and eternal life NOW to whatever is His own.

And without faith in just this, as no figure of speech, as no fanaticism, but as a reality—a healthy, natural, experienced reality—there can be no vital religion. So long as it is doubted and denied, so long and in so far as it is not preached and heard, that there *is* a Holy Spirit here and now, who is nothing less than God himself, so long will there be dishonesty and selfishness in our trade, corruption in our politics, injustice and inhumanity in our legislation. Our prosperity will be hollow and rotten.

O friends ! what a possibility does this thought of “God in us all” open before our minds. Confronted with that possibility, how do our actual lives stand humbled, rebuked, and ashamed. We might be God’s true, faithful, inspired sons ; pure, unselfish, tranquil, and courageous ; and we are Let conscience fill the blank ! Still let us hold fast to the faith in this possibility as ours still, fall as often and as much below it as we may. Not

by despairing of himself, but by *coming to himself*, the prodigal son returned to his father's arms.

Thus I have tried to speak to you of the "God and Father of all, who is above all and through all, and in you all." But truly I feel with Tauler, that "these things are so sublime and glorious that it is better to seek to experience them than to speak thereof."

I will only say, if such be our theology, let us not rest until it has become our consciousness; until we know, by personal experience, that we are counselled by God, taught of Him, redeemed by Him, filled with His unspeakable peace, and made strong to do His will. In those moments of anguish and sorrow that come into the lives of all—in those far more terrible moments of sin, which may come to all, even to the truly good man who has yet left one unguarded spot—in those moments of duty when the way seems difficult to find, how great a thing to feel that we have God infinitely near to us, in whom we may find the deepest and most perfect consolation, redemption, and guidance. In your hours of work and daily business, how great a thing to feel that the holy God is really present in your counting-room, in your

work-shop, in your caucus, in your legislative halls; that through human souls who obey Him, and over those who do not obey Him, He is yet ruling with unbroken law, which is His unbroken presence. He reigns; in nations and communities, in governments and in households. So that nothing can be done in either that is unjust, dishonest, false, selfish, or oppressive, but is at the moment, by that presence of God, judged and condemned. So that nothing can be done in either that is righteous, honest, true, unselfish, but what it is taken up into his purpose, approved, saved. So that no evil thing is success, and no good thing is failure—seem things as they may. Finally, it is worthy of special note, that while conscience exercises the same authority and gives the same lessons, approves and disapproves of the same things all the world over, it never condemns in matters concerning the thousands of disputed creeds and theologies abroad in the world. It has to do with deeds and not creeds.

GLEANNINGS

FROM

FROTHINGHAM AND OTHERS,

SELECTED AND PUBLISHED

BY

ROSS WINANS.

GLEANINGS.

FROM A SERMON BY REV. O. B. FROTHINGHAM.

WE affirm the existence of the *Religious Sentiment* in Man. We declare that man is a religious being, worshipping from an impulse of his nature, believing from the necessity of his constitution, yearning, hoping, loving, aspiring, because an instinct within him prompts him to do so. While his natural affections attach him to persons; while his moral sentiments vitally connect him with society; his spiritual sentiments of awe, wonder, adoration, gratitude, impel him to cast his thought and feeling abroad toward the invisible, which is also to him the perfect. This motion upward, with its sense of trust, its emotion of prayer, this impulse toward perfection, is inborn in self-conscious men. It was not a creation of the priests, though the priests have taken advantage of it for their purposes. It was not a device of rulers, though rulers too, have made use of it in order to enslave mankind.

It is not the offspring of ignorance, for it outlives it. It is the prophecy and the pledge of a higher, even a spiritual inward and eternal life.

Compte tells us that religion is a feature of the world's childhood. If it is, humanity is still a child, and will be a child for ages to come not to be counted. As mankind advances in intelligence, knowledge, culture, they do not become less religious, but rather more so, Goethe, one of the capacious minds of the world, was a magnificent believer and worshipper, as all who read his writings know. It was he that spoke of the material universe as the "garment" of Deity. Plato was no rudimental man, yet the religious sentiment in him kept full pace with his philosophic march, it even outstripped his swift intelligence. Bacon and Newton were no babes; but they burst into the Infinite only to kneel. Milton and Dante had outgrown the swaddling clothes of the race; yet in what temples they worshipped! before what ideal forms they bent their heads! Kant and Fichte, and Hegel, and Schleiermacher and Fleider, surely had outlived the crudest forms of intelligence; but in what hopes, and on what aspirations

they lived! The age of science is still the age of faith. As I open the pages of the great explorers and discoverers, even, in the world of matter, I find that in proportion to their earnestness is their reverence, their trust, their anticipation. They do not pray, perhaps, but they revere; they do not write confessions, but they avow principles; they call God the unknown and unknowable, but they have the tenderest veneration for his immanent being; they bring no gifts to his altar, but they devote themselves to unfolding his laws. The last thing that Compté did, was to reconstruct religion at the bidding of his heart.

The churchman treats the religious sentiment as if it was a tiny, flickering flame in the bosom which he must tend and feed lest it become extinct, or else a wild flaring flame which he must confine within his enclosure that it may steadily burn. He says to men: "But for me you would become animals—but for me your souls would die. Desert my altars, leave my communion, neglect my prayers, abandon my sacraments, withdraw from the protection of my arms and your spirits will droop and languish." We say to the churchman: "Nay quite otherwise; it is to this religious senti-

ment you patronize that you owe your own existence ; you are not its master but its servant and creature : it articulates your creed, voices your choirs, hallows your altars, springs the arches of your cathedrals, breathes the power into your apostles, inspires your prophets, sanctifies your saints ; your establishments rise and fall with its tides of feeling. When this creative sentiment is low, your mechanism creaks and groans ; when it is high, you have much ado to prevent it carrying you and your apparatus away."

The religions of the earth, past and present, are not, in our judgment, supernaturally, and miraculously instituted for the training and education of the religious sentiment but are efforts of the religious sentiment itself to find God, to express its thoughts of Him, and to pour out to Him its desires. They attest its power, not its weakness. There could be no Buddhism, or Brahmanism, no Parseeism or Zoroastrism, no Mosaism or Christianity or Mohammedanism, were there not a spiritual nature to create them. The saints and saviors vouch for the reality of the soul. Had man not been a religious being he would never have prayed ; had the religious part of him been fee-

ble, his prayers would not have fashioned the mountains into temples, constructed oratorios, built organs, or lifted holy men above all the glooms and glories of the earth.

Among rude people, in rude times, the religious sentiment finds very uncouth and ugly expression. Its rites are hideous, and even, it seems to us degrading. It lurks in frightful caverns, it hallows ill-omened birds and reptiles; it feeds horrid idols with children's blood. It appears as that dreadful thing called superstition.

But all things great and beautiful begin in ugliness. Compare the earliest christian art with the masterpieces of Raphael; contrast the sciences of the middle ages with that of our own day. From what rough beginnings philosophy and literature have grown to be the glorious creations they are. Cultivated people have cultivated religions. As humanity matures, its faith matures. It thinks more worthily, trusts more sweetly, believes more rationally worships more purely. Its idols disappear, its temples expand, its forms become light, vairable, ethereal, its beliefs spiritual, its charities wide, its hospitality generous.

The idea takes the place of the dogma, the

principle is substituted for the ordinance, life is set before opinion. As the science, literature, art, philosophy of a people are, such will be its religion: crude and ugly when they are—noble and beautiful when that character belongs to them. As noxious weeds give place to flowers and shrubs and fruit bearing trees; as poisonous reptiles disappear before higher organizations of form, so do the idolatries and superstitions, the errors and terrors of a brutal age, perish when intellectual light comes in. The religions of mankind are milestones that indicate the progress of the race.

II.—The religious sentiment throws out the thought of God. The radical believes in God in the most positive, cordial, and determined manner. Not in the God of any particular church or confession; not in the God of the Romanist, the Protestant, or the technical "Christian," not in any special or individual God; not, let me say, in *a* God but simply and only in God. He has no thought, he cannot think of a God who is in time and space, who consecrates temples or sanctifies exceptional hours, who lurks behind altars, nestles in creeds, or inspires officials; who created the world in six days, and had to

make it over again, and at last died himself that it might not finally perish; who peeps into his earth through holes in a concealing curtain, tears up his own roads and mines his own bridges in order to visit his own children in the city he has provided for them; throws into confusion his own press work and breaks up his own forms in order to make himself more intelligible than he was when every letter was in place; who appears to an individual Moses, Samuel, or Isaiah, haunts the dreams of devout men, and rises upon the vision of pious women; a God who listens to private prayers and takes an interest in private fortunes, and selects tribes or nations for special favors, and vouchsafes his witness to this or the other generation, and prints books for his favorite tribe of men. The God of Abraham and Isaac and Jacob; the Radical knows not; he knows only God.

Of this Being he does not attempt, he does not dare to attempt, a definition; rather, he tries to break through all definition that He may be absolutely without bound or limitation, pure spirit, pure intelligence, the fullest ideal of possibility, the fairest dream of the soul.

The more definitions the better, if there must be definition at all; welcome all there are or can be, rather than rest in any one.

Let the Trinitarian throw light, if he can, on the mystery of the divine consciousness; let the Unitarian illustrate the harmony of the divine order; let the Scientist show God as permanent in the world of matter; let the Transcendentalist show Him as indwelling in the world of spirit.

Come Spinoza, and tell us of the God who is the substance of things; come, Hegel, and tell us of the God who unfolds himself in history, and in humanity becomes conscious; come artist, come poet, and tell us of God as the Soul of the World; come Spencer, and tell us of the Unknown and Unknowable; come, Vacherot, and tell us of God the Ideal, the vision of the enlightened intelligence. We want you all; for all together you will not sufficiently declare what the Infinite is; all together you will not succeed in flinging too many lights upon the bosom of the great deep. We need the multitude of your thoughts to save us from the tyranny of a single creed.

Of the moral attributes of God, we hesitate also to speak. Indeed we dislike the word

“attributes” as implying faculties distinct from being. He does not say that God is *loving*, but that he is LOVE. It is not enough to say that He is wise, for He is wisdom; or that He is just, for He is justice; or that He is good, for He is goodness; or that He is merciful, for He is mercy. To this believer’s mind, it is inconceivable that God should show favoritism or partiality, that He should hate, loathe, forget, or forsake a living creature; that he should hold any outcast for any cause whatsoever; that He should dig a hell big enough to hold an insect, or erect a barrier that would shut out a bird.

Our God is simply a dream of all conceivable perfection, the perfect thought, will, care, providence, in whom none die, but in whom all who live at all, live and move and have their being.

I wish I could use stronger words than these to say what I mean, I wish there were any other form of speech to convince you how earnestly I mean it. GOD IS; not has been, or will be; and He is infinitely more than the best believe or the happiest hope.

III.—Next we say that God reveals himself. We believe in REVELATION. Not incidental or particular revelations; not in peculiar individ-

ual revelation ; but in Revelation. It is a necessity of the Divine Being that He should reveal himself. He is light, and light must shine because it is light. He is love, and it is the nature of love to flow out. God cannot hide, disappear, veil, or withdraw himself. He spoke creation into existence, and creation is his articulated word. Nature is not a curtain dropped before his face, but the visible glory of his face. The natural universe is not a screen behind which he hides, but the ether whose waves render him visible. Our own closed eyelids, and they alone, conceal God.

Revelation is the opening of our eyes. The natural eye trained, tutored and taught—looks directly into God's countenance, and sees as much of Him, as sense can see, in the transcendent loveliness of earth, sea, sky ; revelation of this breaking in successively with increase of perception and closeness of study. The intellectual eye opens and discerns wonders before unsuspected, wonders of law, system, order, harmony, in whose presence thought stands enchanted. The moral eye opens, and new realms of deity appear in the awful forms of truth, obedience, duty, by which the most ancient heavens are fresh and strong. The

spiritual eye opens last, and lo ! the Godhead widens on man's view ; regions of benignity lie all about us ; flowers of tenderness bloom on the bleak spaces of the universe ; tendrils of pity and graciousness twine around the iron clamps and rods of law ; there is a loving radiance in the sunbeam ; there are soft tears in the rain ; a sweet purpose is seen gliding through the domains of nature and life ; foot-prints of a boundless good will are detected in all the first and latest formations, and God is recognized as Father and Mother, as Saviour and never-forgetting Friend.

The human form offers the grandest opportunity for the divine manifestation. There is no symbol so perfect as man, the last development of creative power, the most complete exposition of creative wisdom and love.

We believe in IMMORTALITY. This is another of the grand declarations of the religious nature of man, and, as such, he listens to the assertions of it that come from all tribes and centuries ; the heart's anticipations, the soul's prophecies, the reason's intuitive demonstration—not because Jesus taught it, for Jesus himself received it from the conviction of humanity not because prophets and saints have

affirmed it, for prophets and saints are but voices from the believing heart of the world—not because of numerous signs and wonders, apparitions, visions, communications, for these, too, imply a faith that such things may be, and give the persuasion that they are what they seem to be—not for any or all of these superficial reasons, but for a reason deeper than any or all—namely, that the religious nature asseverates, and has already asseverated the truth; that the more it is enlightened the more positively it asseverates it; that the greatest souls have been most confident of it; that while the critical and practical have denied, the saintly and illuminated have affirmed; that the loftiest intelligencies, like Plato, have given it clearest annunciation; that grandest souls, like Socrates, have born most confidently on it their weight; that lovliest hearts, like Jesus, have lived in it as in their home.

On this great belief we do not venture to dogmatize with narrow interpretations. We desire rather that it should be voiced in the most comprehensive manner, by the most variously attuned minds. We love to have it presented in all possible aspects, that it may respond to all states of feelings; as the craving

for continued personal existence after death, as the longing for social intercourse and kindred reunion, as aspiration after unattained goodness, as thirst for supersensual wisdom, as the sigh after more of their mortal peace.

The belief in immortality takes all these forms according to the minds that entertain it. In all of them it appears as a protest against the power of death to destroy that which is the most precious part of our personality. The nature of man refuses to believe itself wholly perishable, rises in rebellion against the dominion of the grave, and claims the privilege of singing its songs, finishing its education, realizing its dream, perpetuating its influence, or completing its blessedness in other worlds.

We believe in as much of the Bible as answers to our cultured reason and our matured conviction, and in no more. We take what nourishes us, and leave the rest. We read it as we read other books and judge it. The true things in the Bible are not true because they are there. The good things in the Bible were good before they were in the Bible, else they would not be good there. The religious nature always brings the Book to judgment.

Humanity continually revises its sacred books, comparing them from age to age with the inscriptions on the heart, which come out clear under the purifying action of experience and the illuminating power of culture. Again and again we refer to these, and only what these will ultimately verify will stand.

Such, briefly stated, are the grand articles of our creed ; others there are of vital importance which need no mention, for the plain reason that they are common to all good men. Faith in the general principles of truth and goodness, faith in the moral law, faith in recompense and retribution, in the sacredness of duty, the ministering power of kindness, the graces of humility, patience, meekness, the nobleness of consecration, the joy of sacrifice,—these, thank heaven, all worthy men and women share alike. All good men believe in the good life as the acceptable offering, however they may differ as to the means of attaining it. Whatever they may think of the communion of sinners, they all believe in the communion of saints. All good men believe that existence is not worth much unless it be devoted to some generous aims. All are agreed in regard to the qualities that make ends generous, all are persuaded that

such ends will never be accomplished except by those who keep themselves rooted and grounded in truth and love.

We believe that the world is to be humanized, that the men and women in it are to be made nobler and better, that society is to be regenerated by the action of the natural laws of reason and goodness. We believe in the highest education of all men and women, in the largest possession of rights, the freest sharing of opportunities, the most cordial participation in privileges, the richest unfolding of powers; in science, philosophy, literature, art, industry, commerce, the most liberal communication between nation with nation and man with man. We believe in developing each and binding all together in human bonds; we believe in the good time coming,—the kingdom of God—the heavenly Republic—in which educated reason and experienced conscience shall be the ground of order, peace, and felicity.

FROM
ONE RELIGION ; MANY CREEDS,

BY ROSS WINANS.

The planets are prevented from getting too near the sun by centrifugal force, and from getting too far from him by that other restraining force called centripetal. These laws balance each other, and maintain and support the equilibrium of the universe.

The intellect of man is able to appreciate the utility of this and of all God's laws. Hence it is clear that God has so constituted man, that, to a certain extent, he has the means of interpreting aright God's ways here upon earth. Thus is he allowed to enter into fellowship with his divine Maker, and enabled to argue from the things of time to those of eternity. Let him do this and he will find abundant reason for the consolatory belief that not one human creature will be permitted to stray so far from the path of duty as to bring upon himself utter and endless misery. He cannot help but have faith that God has made laws to restrain, and which ever will restrain humanity, as the planets and other heavenly bodies are restrained

within their prescribed bounds. Thus instructed he cannot ignore the impressions which he has received from the unmistakable manifestations of God's goodness toward him, or give his faith to a pretended revelation of God's character that consigns him to everlasting torment if he does not accept a faith inconsistent with itself. Why should God enable man to see and feel His goodness in this world of time, if He had no such goodness in store for him in the world of eternity? In this mortal state man has been so constituted, and his agency or control over his own acts has been so limited, that notwithstanding his lack of sufficient knowledge to enable him to conform to all the laws to which he is amenable—he is not permitted to depart so far from the right path, as to make it impossible for him eventually to attain to the high state of bliss designed for him. He may bring upon himself penalties that may injure or kill his body; but he cannot forfeit his soul to everlasting misery. God has loved man too well, to put it in his power to do this; and too well not to put it in his power to work out for himself a higher degree of happiness in eternity than he can in this world, or than his limited faculties can conceive.

All this may be fairly deduced from God's manifestations of goodness throughout all Nature, and the faith He has implanted in man's reason, conscience, and instinct, that his existence shall be—not a curse, or even a blank—but a transcendent blessing.

God's knowledge in relation to man is perfect. Man's liability to err, and the bounds which are set thereto, and the penalties which are attached to each breach of the law, are alike of God's ordaining. Who then, remembering these things, shall doubt that God has so adjusted one to the other, as that the punishment on the other side of the grave shall be, as here for man's further education, and for his best interest and happiness? By analogy this should be so; and it is fair to infer that it is so, since the same God that has tempered and adjusted all things, so as to make life happy here, shall be equally our God—the God of goodness and wisdom—throughout all eternity.

The human soul is so attuned to what the ancients called "the music of the spheres," that all Nature draws it to the contemplation of a higher existence. Every living and every inanimate thing, and all the wondrous phenomena of the visible universe, seem to whisper

to man to aspire and to be thankful. The moan of the wind, the blustering of the storm, the falling of the rain, the flash of the lightning, the rolling of the thunder, the lowing of the herd, the hum of the bee, the song of the bird, the fragrant loveliness of the flowers, the roar of the sea upon the shore, the gloomy grandeur of the ocean, the gurgling of the stream, the sigh of the forest leaves and branches, the sublimity of the snow covered mountain tops, the serene beauty of the morning and the evening, the majesty of night, the harmony of truth, the transcendent bliss when two souls are fused into one—when one heart beats in two bosoms, when the same soul is eloquent in mutual eyes—love to children, love to parents, the kind emotions and sympathies of the human family one to another, and to other living things ; these multifarious joys all preach the inimitable truth, that God's beneficence pervades the universe, and that all tends to develop man's innate belief in His goodness, and prompts to praise and worship him. Praise is joy ; and the best worship is the obedience which, in its turn, produces the happiness of the worshipper. This is man's

experience in time ; and if it be not destined to be his experience throughout eternity, God's goodness would be finite, which it is impossible to believe.

EXTRACTS

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1871.



THEISM.

DESIDERATA IN THE THEISTIC ARGUMENT.

EVERY explanation of the universe rests and must rest on the inexplicable. The borders of the known and the knowable are fringed with mystery, and all the data of knowledge recede into it by longer or shorter pathways. Thus while it is the very mystery of the universe that has given rise to human knowledge, by quickening the curiosity of man, it is the same mystery which prescribes a limit to his insight, which continues to overshadow him in his researches, and to girdle him, in his latest discoveries, with its veil. In wonder all philosophy is born; in wonder it always ends; and, to adopt a well known illustration, our human knowledge is a stream of which the source is hid, and the destination unknown, although we may surmise regarding both.

But the mystery which thus envelops the origin and the destination of the universe is not absolutely overpowering; nor does it lay an arrest on the human faculties in their efforts to understand that universe as a whole. Man strives to penetrate farther and farther into the

shrine of nature, and records in the several sciences the stages of his progress. These sciences are of necessity inter-related and dependent. Each section of human knowledge has a doorway leading into these on either side, and one which opens behind into the region of first principles. Each of the sciences has its own ideal, but the goal of universal science is the discovery of one ultimate principle which will be explanatory of all observed phenomenon.

And the speculative thinker has a similar aim. The perennial question of philosophy is the discovery of the central principle of existence, its haunting problem is the ultimate explanation of the universe of being. The universe—what is it? Whence is it? Whither is it tending? Can we know anything beyond the fleeting phenomena of its ever unfolding and ever varying history? Is its source, and therefore its central principle, accessible to our faculties of knowledge? And this is the distinctive problem of rational theology.

A class of proofs detect the presence or the vestiges of mind in the particular effect it examines, viz. the phenomena of the world, and from them it infers the existence of Deity. One branch of it is the popular argument from design or adaptation in nature, the fitness of means to ends implying it is said, an architect

or designer. Another branch is the argument from the order of the universe, from the types or laws of nature, indicating it is said an orderer or law-giver, whose intelligence we thus discern. It is not, in this case, that the adjustment of means to ends proves the presence of a mind that has adjusted these. But the law itself, in its regularity and continuity, implies a mind behind it, an intelligence animating the otherwise soulless universe. Under the same general category may be placed the argument from animal instinct, which is distinct at once from the evidence of design and that of law or typical order. To take one instance: The bee forms its cells, following unconsciously, and by what we term "instinct," the most intricate mathematical laws. There is mind, there is thought in the process; but whose mind, whose thought? Not the animal's, because it is not guided by experience. The result arrived at is a result which could be attained by man only, through the exercise of reason of the very highest order. And the question arises, are we not warranted in supposing that a hidden pilot guides the bee, concealed behind what we call its instinct.

Another class of arguments are based upon the moral nature of man. There are at least, two main branches in this line of proof. The former is the argument from conscience as a

moral law, pointing to another above it; the law that is "in us, yet not of us"—not the "autonomy" of Kant, but a theonomy bearing witness to a legislator above. It is the moral echo within the soul of voice louder and vaster without. And, as evidence, it is direct and intuitive, not inferential. The latter is the argument of Kant, (in which he was anticipated by several, notably by Raimund of Sabunde.) It is indirect and inferential, based upon the present phenomena of our moral nature. The moral law declares that evil is punishable and to be punished, that virtue is rewardable and to be rewarded; but in this life they are not so: therefore, said Kant, there must be a futurity in which the rectification will take place, and a moral arbiter by whom it will be effected.

Finally, there is the argument, which, when philosophically unfolded, is the only unassailable stronghold of Theism, its impregnable fortress, that of *intuition*. As it is simply the utterance or attestation of the soul, in the presence of the object which it does not so much discover by searching, as *apprehend in the act of revealing itself*. It is not an argument, an inference, a conclusion. It is an attestation, the glimpse of a reality which is apprehended by the instinct of the worshiper, and through the poet's vision, as much as by the gaze of the speculative rea-

son. It is not the verdict of one part of human nature, of reason, or the conscience, the feelings or the affections ; but of the whole being, when thrown into the poise or attitude of recognition, before the presence of the self-revealing object. There are several phases of this. We see its most rudimental traces in the polytheism of the savage mind, and its unconscious personification of nature's forces. When this crude conception of diverse powers in partial antagonism gives place to the notion of one central power, the instinct asserts itself in the common verdict of the common mind as to one above, yet kindred to it. It is attested by the feeling of dependence, and by the instinct of worship, which witnesses to some outward object corresponding to the inward impulse, in analogy with all the other instincts of our nature.

We find its highest attestation in that consciousness of the Infinite itself, which is man's highest prerogative as a rational creature. The admission that some kind of being or substance must have always existed in the universe, is the common property of all the systems of philosophy. Materialist and idealist, theist and atheist, alike admit it, but its admission is *theologically worthless*.

"The notion of a God, is not contained in the notion of a mere first cause ; for in the ad-

mission of a first cause, atheist and theist are as one." The being that is assumed to exist is, therefore, a mere blank essence, a zero, an everything-nothing, so far as this argument can carry us. Nature remains a fathomless abyss, telling us nothing of its whence and whither. It is still the fountain head of inscrutable mystery, which overshadows and overmasters us. The question between the rival philosophic schools, is as to what that something was and is. We may choose to call it "the first cause," (an explanation which implies that our notion of endless regression has broken down.) and we may say that we have reached the notion of an uncaused cause. But is that a notion at all? Is it intelligible, conceivable? Do we not, in the very assumption, bid farewell to reason, and fall back on some form of faith? We see marks of adaptation, of purpose, or of foresight in the objects which, as we learn from experience, proceed from the contrivance of man. We see similar marks of design or adaptation in nature. We are, therefore, warranted in inferring a world designer; and from the indefinite number of these an infinite designer; and from their harmony his unity. Or thus we see the traces of wise and various purpose everywhere in nature. But nature could not of herself have fortuitously produced this arrangement. It could not have

fallen into such harmony by accident. Therefore, the cause of this wise order, cannot be a blind, unintelligent principle, but must be a free and rational mind. The argument is based upon analogy. It asserts that because mind is concerned in the production of those objects of art which bear the traces of design, therefore, a resembling mind was concerned in the production of nature.

1. It has been said by an acute defender of the teleological argument, that the number of designed phenomena (indefinitely vast) with which the universe is filled, is sufficient to suggest the infinity of the designing cause. And it may be admitted that it is by the ladder of finite designs that we rise to some of our grandest conceptions of divine agency; but this ascent and survey are only possible after we have discovered from some other source that a divine being exists. The vastest range of design is of no greater validity than one attested instance of it, so far as proof is concerned. It is not accumulation, but relevancy of data that we need. But 2. At the most we only reach an artificer or protoplast, not a creator—one who arranged the phenomena of the world, not the originator of its *substance*, the architect of the cosmos, not the maker of the universe. Traces of mind discoverable amid the phenomena of the world cast no light upon the

fact of its creation, or the nature of its source. There is no analogy between a human artificer arranging a finite mechanism, and a divine creator originating a world; nor is there a parallel between the order, the method, and the plan of nature, and what we see when we watch a mechanic working according to a plan to produce a designed result. The only real parallel would be our perception by sense of a world slowly evolving from chaos according to a plan previously foreseen. From the product you are at liberty to infer a producer only after having seen a similar product formerly produced. But the product which supplies the basis of this argument is unique and unparalleled, "a singular effect," in the language of Hume, whose reasoning on this point has never been successfully assailed. And the main difficulty which confronts the theist, and which theism essays to remove, is precisely that which the consideration of design does not touch, viz. the *origin* and not the arrangements of the universe. The teleological analogy is therefore worthless. There is no parallel, we repeat, between the process of manufacture, and the product of creation, between the act of a carpenter working with his tools to construct a cabinet, and the evolution of life in nature.

These designs only suggest mechanical agency, working in fixed forms, according to prescribed

law. In other words, the phenomena of the universe which distantly resemble the operations of man, do not in the least suggest an agent exterior to themselves. We are not intellectually constrained to ascribe the arrangement of means to ends in nature to anything supramundane.

Such constraint would proceed from our projecting the shadow of ourselves within the realm of nature, and investing it with human characteristics, a procedure for which we have no warrant.

It is not that the phenomena "give forth at times a little flash, a mystic hint" of a living will within or behind the mechanism, a personality kindred to that of the artificer who observes it. With that we should have no quarrel. But the teleological argument is said to bring us authentic tidings of the origin of the universe. If it does not carry us beyond the chain of dependent sequence it is of no value.

The conception of deity as a workman, laying stress upon the notion of cleverness in contrivance, and subordinating moral character to skill, would never lead to reverence, or the adoration of the architect.

It must be conceded, however, that there is a subsidiary value in this as in all the other arguments, even while their failure is most conspicuous. They prove (as Kant has shown) that

if they cannot lead us to the reality we are in search of, the phenomena of nature cannot *discredit* its existence. They do not turn the argument the other way, or weight the scales on the opposite side. They are merely negative, and indeed clear the ground for other and more valid modes of proof.

They are of farther use (as Kant has also shown) in correcting our conceptions of the Divine Being, when from other sources we have learned his existence, in defining and enlarging our notions of his attributes. They discourage and disallow some unworthy conceptions and enlarge the scope of others. But to leave those celebrated lines of argument which have gathered around them so much of the intellectual strife of rival philosophies, it is needful now to tread warily when we are forced to come to so decided a conclusion against them.

We do not deny that the idea of God exists in the human mind, as one of its ultimate and ineradicable notions; we only dispute the inference which ontology has deduced from its existence there. We do not deny that by regressive ascent from finite sequences, we are at length constrained to rest in some causal fountain-head; we only dispute the validity of the process by which that fountain-head is identified with the absolute source of existence, and that source of

existence with a personal God. We do not deny the presence of design in nature, when by that term is meant the signs or indices of mind in the relation of phenomena to phenomena as means to ends; we only assert that these designs have no theistic value, and are only intelligible after we have discovered the existence of a supreme mind within the universe, from another and independent source. Till then, the book of nature presents us only with blank, unilluminated pages. Thereafter it is radiant with the light of design, full of that mystic tracery which proclaims the presence of a living will behind it. To a mind that has attained to the knowledge or belief in God, it becomes the "garment it thereafter sees Him by," as one might see a pattern issuing from a loom while the weaver was concealed, and infer some of the designs of the workman from the characteristics of his work.

The remaining lines of proof, followed though not worked out in the past, are the *intuitional* and the *moral*. And it is by a combination of the data from which they spring, and a readjustment of their respective parts and harmonies, that the foundations of theism can alone be securely laid. The human soul has an intuition of God, that we are endowed with a faculty of apprehension of which the correlative object is divine. This instinct being a sacred endowment,

and delicate in proportion to the stupendous nature of the object it attests, is a universal endowment.

The instinct to which we make our ultimate appeal, is the spontaneous utterance of the soul in presence of the object whose existence it attests, and as such it is necessarily prior to any act of reflection upon its character, validity, or significance. Reflex thought, which is the product of experience, cannot in any case originate an intuition, or account for those phenomena which we may call by that name, supposing them to be delusive. Nothing in us, from the simplest instinct to the loftiest intuition, could in any sense create the object it attests, or after which it seeks and feels. And all our ultimate principles, irreducible by analysis, simply attest and assert.

The very existence of the intuition of which we now speak is itself a revelation, because pointing to a Revealer within or behind itself. And however crude in its elementary forms, it manifests itself in its highest and purest state at once, as an act of intelligence and of faith. It may be most fitly described as a direct gaze by the inner eye of the spirit, into a region over which, but for the intuition implanted in man, mist would forever brood. The great and transcendent reality it apprehends lies evermore be-

hind the veil of phenomena. It does not see far into that reality, yet it grasps it, and recognizes in it "the open secret" of the universe. This, then, is the main characteristic of the theistic intuition. It proclaims a supreme existence without and beyond the mind, which it apprehends *in the act of revealing itself*. It perceives through the vistas of phenomenal sequence, as through breaks in the cloud, the glimpses of a *presence* which it can know only in part, but which it does not follow in the dark, or merely infer from its obscure and vanishing footprints. The God of the logical understanding, whose existence is supposed to be attested by the necessary laws of the mind, is the mere projected shadow of self. It has no more than an ideal significance. The same may be said, with some abatements, of the being whose existence is inferred from the phenomena of design. The ontologist and the teleologist unconsciously draw their own portrait, and by an effort of thought project it outwards on the canvass of infinity. The intuitionist, on the other hand, perceives that a revelation has been made to him through a natural faculty and not supernaturally communicated.

The difference between the evidence of intuition and the supposed warrant of the other proofs we have reviewed is apparent. It is one thing

to create or evolve, even unconsciously, a mental image of ourselves which we vainly attempt to magnify to infinity, and thereafter worship the image that our minds have formed; it is another to discern, for a moment, an august presence, other than the human. And it is to the inward recognition of this self-revealing object that the theist makes appeal.

What he discerns is at least not a "form of his mind's own throwing;" while his knowledge is due, not to the penetration of his own finite spirit, but to the condescension of the infinite.

Our knowledge of the object which intuition discloses is at first, in all cases, necessarily unreflective. It remains to be afterwards tested by reflection, that no illusion be mistaken for reality. What then are the tests of our intuitions?

The following seem sufficient criteria of their validity and trustworthiness. 1. The persistence with which they appear and reappear after experimental reflection upon them, the obstinacy with which they reassert themselves when silenced, the tenacity with which they cling to us. 2. Their historical permanence; the confirmation of ages and generations. The hold they have upon the general mind of the race, is the sign of some "root of endurance" planted firmly in the soil of human nature. If "deep in the general heart of men, their power survives," we may

accept them as true, or interpret them as a phase of some deeper yet kindred truth. 3. The interior harmony which they exhibit with each other, and with the rest of our psychological nature; each of the intuitions being in harmony with the entire circle, and with the whole realm of knowledge. If any alleged intuition should come into collision with any other and disturb it, there would be good reason for suspecting its genuineness; and in that case, the lower and less authenticated must always yield to the higher and better attested. But if the critical intellect carrying our intuition round the circle of our nature, and in turn placing it in juxtaposition with the rest, finds that no collision ensues, we may safely conclude that the witness of that intuition is true. 4. If the results of its action and influence are such as to elevate and etherealize our nature, its validity may be assumed.

Thus, take the belief in the divine existence, attested, as we affirm, by intuition, and apply it in the act of worship or adoration. Does that belief (which fulfils the conditions of our previous tests—for it appears everywhere and clings tenaciously to man, and comes into collision with no other normal tendency of our nature, or defrauds any instinct of our due) does it elevate the nature of him who holds it? The reply of history is conclusive, and its attestation is abun-

dantly clear. The power of the theistic faith over the rest of human nature, is such, that it has quickened the other faculties into a more vigorous life. Its moral leverage has been vast.

We have now stated what seems to us the general nature of intuition, and added one or two criteria by which all intuitions must be tested. It remains that we indicate more precisely the phases which it assumes; and the channels in which it works. Though ultimate and insusceptible of analysis it has a triple character. It manifests itself in the consciousness which the human mind has of the infinite, and in the act of worship, in which an object correlative to the worshiper is revealed in his very sense of dependence.

It is not only essential to the validity of the theistic intuition that the human mind has a positive though imperfect knowledge of the infinite, but the assertion of this is involved in the very intuition itself.

God is no phenomenon, but the noumenal essence underlying all phenomena. We have admitted and contended that no study of the laws of the universe can give us direct information as to the first cause; for a first cause could never be revealed to the senses, nor be an inference deduced from the data which sense supplies. The assertion, therefore, that nature, (of which

the physical sciences are the interpretation,) does not reveal God by its phenomena, is as strongly asserted by the theist as by the positivist. It may reveal his footprints, but we only know whose foot has left its mark on nature, when we have learned *from another source* that He is. As little, however, can the laws of nature discredit faith in a first cause, which springs from a region at once beneath, above and beyond phenomena. And our theistic faith is not an *inference*; it is a postulate; an axiomatic truth, affirmed on the report of that intuition, of which the root is planted so firmly in the soil of consciousness, that no form of the positivist philosophy can tear it thence. Let science, therefore, march as it will, and where it will, being hemmed in by the very laws of the universe which give rise to it, and of which it is the exposition, it cannot interfere with or encroach upon the theistic intuition.

We maintain, that we have positive though not a perfect knowledge of the infinite. We may never obtain more than a vague, and what we might call a moonlight view of it: nevertheless behold it we do; apprehend it we must.

It may be finite knowledge of an infinite object, incomplete knowledge of a complete object, partial knowledge of a transcendent object. The infinite has no parts, it is not of a portion of His

being that we possess a partial knowledge, but of the whole.

We know him inadequately yet directly, immediately though in part. He is dark to us by excess of light.

The intuition of God is a purely spiritual revelation, informing us not of the quantity but of the quality of the supreme being in the universe.

To say that the infinite is wholly inscrutable by man, through man's original endowments, is to limit not man's faculty only but the possibilities of the divine nature itself. If God cannot unveil himself, directly to man, can his resources be illimitable, can He be the infinitely perfect? Is there really any special difficulty in supposing that the infinite intelligence can directly disclose His nature to a creature fashioned in His image, the disclosure quickening the latent power of intuition, which, thus touched from above, springs forth to meet its source and object?

There is still another branch of the theistic evidence from intuition. It is the instinct of worship. Our space admits of but a sentence regarding it. It is seen in the mere uprise of the soul, spontaneously doing homage to a higher than itself; in the sense of dependence, felt by all men who "know themselves;" in the need which the worshiper feels of approaching One who is higher and holier than himself, and in

whom all perfection resides, who is recognizable by him, and is interested in his state; in the workings of the filial instinct seeking its source. All these things bear witness to an *instinct*, working often in the dark, but always seeking its source. They are almost universal, and they are certainly ineradicable.

The phenomena of conscience afford the data of theism directly. We do not raise the question of the nature or the origin of the moral faculty. We assume its existence, as an *à priori* principle, carrying with it not a contingent, but an absolute and unconditional authority. But this moral law within us is the index of another power, a higher personality whence it emanates, and of whose character it is the expression. The law carries in its very heart or centre the evidence of a moral law-giver, his existence not being an inference *from* but a postulate *of* this law. We find God *in* conscience. Moral analysis reveals *Another*, within and yet above our own personality; and if we reject that implicate which is folded within the very idea of conscience, it ceases to be authoritative; and divested of all ethical significance, it sinks to the level of expediency.

Thus, the moral part of our nature rests upon the background of another and a divine personality. Let us analyze the notion of duty, the

idea of obligation contained in the word "ought." If it resolves itself into this, "it is expedient to act in a certain manner, because if we do not, we injure the balance of our faculties, promote a schism amongst the several powers, and put the machinery of human nature out of working gear: then it does not point to one behind it, any more than the phenomenal sequences and designs in nature point in that direction. But if we ought *simply because we ought*, i.e. because the law which we find within us, but did not produce, controls us, haunts us, and claims supremacy over us, then we find in such a fact the revelation of One from whom the law has emanated.

"Where have I obtained this idea, which is so much above me, which infinitely surpasses me, which astonishes me, which makes me disappear in my own eyes, which renders the infinite present to me. It is in me; I have not put it there, I have found it there; and I have found it there only because it was already there before I sought it. It remains there invariable even if I do not think of it when I think of something else. I find it wherever I seek it, and it often presents itself when I am not seeking it. It does not depend on me. I depend upon it.

Similarly, Newman writes of conscience:

"A voice within forbids, and summons us to refrain.

“And if we bid it to be silent, it yet is not still ; it is not in our control.

“It acts without our order, without our asking, against our will.

“It is *in* us, it belongs to us, but it is not *of* us ; it is *above* us.

“It is moral, it is intelligent, it is not we, nor at our bidding.

“It pervades mankind, as one life pervades the trees.”

Whence then comes this law which is “in us, yet not of us but above us,” which we did not create, and which circumstances do not fashion, though they modify its action? Is it not the moral echo within of a voice louder and vaster without—a voice which legislates, and in its sanctity commands, issuing imperial edicts for the entire universe of moral agency? In one sense conscience is the viceroy or representative of a higher power ; in another, it is the voice of one crying in the wilderness of the human spirit, “Prepare ye the way for the Law.” It ever speaks “as one having authority,” and yet its central characteristic is not that the conscience *has* authority, but, that it is “the consciousness of authority.” It testifies to another : the implanted instinct bearing witness to its implanter ; and through the hints and intimations of this master-faculty, thus throned amidst the other

powers, we are able to ascend intuitively and directly to God. We are "constituted to transcend ourselves," and conscience becomes a ladder by which we mount. "He who reflects upon himself, reflects upon his own *original*." God has so copied forth himself into the whole life and energy of man's soul, as that the character of the divinity may be most easily seen and read of all within themselves. And whenever we look upon our souls in a right manner, we shall find a *Urim* and a *Thummim* there; and though the whole fabric of this visible universe be whispering out the notion of a deity, yet we cannot understand it without *this interpreter within*.

